

الزبدۃ الزکیة لتحريم سجود التحية

The Pristine Prohibition of The Reverential Prostration



An epic manuscript on the subject of bowing and prostration towards the Saints and Graves.
Extracted from *Al-Fataawa Ar-Ridawiyya*

Author

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Translation & Notes

Tehseen Raza Hamdani Nuri



AJMERI PRESS

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of
The Reverential Prostration**

**An epic manuscript on the subject of bowing and
prostration towards the saints and graves**

Extracted from *Al-Fataawa Ar-Ridawiyya*

Author
Shaykh al-Islam
Imam Ahmad Raza Al-Hanafi Al-Qadiri



Translation & Commentary
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Composing/Typesetting/Proofreading/Reference
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Released on the occasion of URS of my Shaykh, Huzur Taajush Shariah, Shaykh Muhammad Akhtar Raza Al-Qaadiri [may Allah have mercy on him]. My Shaykh had granted this humble mendicant the required permission to translate this work of the great Mujaddid. This transpired in Madinah Al-Munawwarah, in the year 2013. By the Grace of Allah Ta'ala, it has now come to completion. Book launched at the hands of the successor and blessed son of my Shaykh, Qadhi Mufti Muhammad 'Asjad Raza Khan Al-Qaadiri [may Allah preserve him].

Released in Masjid E Hasanayn in presence of Sunni
Ulama of South Africa
Pretoria, South Africa
Date: Friday, 31 January 2020

Preface

الحمد لله رب العالمين والصلوة والسلام على اشرف المرسلين وعلى اله و صحبه و حزيه اجمعين

Truth be told, this literature is a masterpiece. It is authored by the Imam of the Ahl as-Sunnah, the senior Shaykh of the scholars of Islam, the erudite polymath of over sixty branches of knowledge, Ahmad Rida Al-Qaadiri Al-Baraylawi [رحمته الله]. The content of this epistle overflows with his knowledge of the Qur'an, *Hadith, Fiqh, Aqaaid, Mantiq, Usool, Tafseer, Ilm al-kalaam* and *Tasawwuf*. The topic and ruling of this literature is self-explanatory in its name. The rest that follows, in this book, is its comprehensive augmentation. Two reasons inspired me to translate this book: a) the need of an English literature that disproves the actions of the ignorant individuals who prostrate to the pious personalities and their graves; and b) the profound requirement within the English world that academically disproves the self-concocted theory that Ahmad Rida Khan and his followers encourage grave worship. Often it is heard by the instigators when they say '*he was a grave worshipper*' or they attach the name '*Barelwi*' to anybody who prostrates before a grave. This book is the manifest answer to those accusers who have lied and belied. The translation of this work was highly engrossing work but in the end it was for the noble cause of serving the pristine Deen of Allah. He has raised the dignity of human beings by prohibiting them to bow down or prostrate before any of His creation. My dislike for lengthy prefaces and unnecessary information compels me to begin this masterpiece, in the Name of Allah – the All-Powerful!

Tehseen Raza Hamdani

Nuri

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

QUESTION 1

What do the scholars of the pristine religion say about Zaid who claims that the prostration of reverence [*Sajda-e-taa'zimi*]¹ for a 'Pir' (spiritual mentor) is still permissible; and he substantiates this by referring to the episode of the Angelic prostration for Prophet Adam [ﷺ]², the prostration for Prophet Yusuf [ﷺ]³ and the prostration of the magicians for Prophet Musa [ﷺ] – for which he quotes:

فَأَلْقَى السَّحَرَةُ سَاجِدِينَ

“Now they fell down prostrated”⁴

'Amr clarifies that the prostration of reverence was permissible in the former generations, however in the *Shari'ah*⁵ of the esteemed Prophet, Muhammad Mustafa ﷺ, this practice is abrogated as it is mentioned in *Tafseer-e-Jalaalayn*⁶, *Madaarik*⁷, *Khaazin*⁸, *Ruh-ul-Bayaan*⁹, *Jaamiul-Bayaan*¹⁰, *Tafseer-e-Kabir*¹¹, *Tafseer-e-Azeezi*¹² and so forth.

¹ Also known as '*Sajdah Tahiyah*'. These two wordings are used interchangeably in this monograph.

² Qur'an (2:34), (7:11), (17:61), (18:50), (20:116)

³ Qur'an (12:100)

⁴ Qur'an (26:46)

⁵ The sacred law revealed to Rasulullah *SalAllahu 'alayhi wasallam*

⁶ *Tafseer Jalaalayn* – a bi-authored commentary of the Holy Qur'an by the two authors of the same appellation: Jalaalud-Din Al-Mahalli [d.911 AH] and Jalaalud-Din As-Suyuti [918 AH] [may Allah be pleased with them]. It was initiated by Mahalli in 905 A.H and completed by his student, As-Suyuti, in the 911 A.H.

As for the magicians; they were perfused with the truth and therefore fell into prostration for Almighty Allah, not for Prophet Musa [ﷺ], as it is mentioned:

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ○ رَبِّ مُوسَى وَهَارُونَ ○

“They said, ‘We believe in the Lord of the Worlds - the Lord of Musa and Harun.’¹³

Zaid replies that the Qur’anic verses that exemplify historical narratives – the ruling of abrogation and non-abrogation¹⁴ does not apply, as it is mentioned in *Nur al-Anwaar*¹⁵, therefore the ruling of permissibility, of reverential prostration, is sustained.

⁷ A persian commentary of the Qur’an also known as Tafseer Nasafi by Imam Abu Hafis Najm ad-Din Umar ibn Muhammad An-Nasafi [d.537 AH]

⁸ Qur’anic commentary authored by Imam Ali ibn Muhammad ibn Ibraahim Al-Baghdadi [d.741 AH] – popularly known as Al-Khaazin.

⁹ Commentary of the Qur’an authored by Imam Ismail Haqqi [d. 1137 A.H]

¹⁰ Also known as *Tafseer ibn Jarir* authored by Imam Muhammad ibn Jarir At-Tabari [d. 310 A.H]

¹¹ Also known as *Mafaatihul Ghayb* which is authored by Imam FakhrudDin Raazi [d. 606 A.H]

¹² Authored by Shaykh Abd Al-Aziz Muhaddith Dehlawi [d. 1239 A.H], also known as *Fath ul Azeez*.

¹³ Qur’an (26:47 - 48)

¹⁴ A verse for which a ruling is nullified is called *Mansookh* – the abrogated and the verse that nullifies the ruling of another verse is called *Naasikha* – abrogate. Hence the *Naasikha* verse nullifies the ruling of *Mansookha* verse.

¹⁵ Authored by Mullah Ahmad Jeewan [d.1130 AH]

‘Amr posits that the *Ulama-e-Mufasssireen* (erudite scholars of Qur’anic exegesis) have dictated the abrogation of the ruling of prostration for other than Allah Ta’ala.

Zaid elaborates that a single view of the *Mufasssireen* is not applicable unless a verse of prohibition or the ‘abrogate’ is established.

‘Amr replies that there are explicit verses in the Qur’an which prohibits this prostration. For example:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ
“O believers bow and prostrate and worship your Lord, and do good deeds haply you may be relieved.”¹⁶

Here we find that prostration is worship and worshipping other than Allah Ta’ala is polytheism (*Shirk*) hence,

فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا

“Therefore prostrate yourselves for Allah and worship Him.”¹⁷

وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِبْرَاءَةَ تَعْبُدُونَ

“Prostrate before Allah Who has created them if you are His bondman.”¹⁸

¹⁶ Qur’an (22:77)

¹⁷ Qur’an (53:62)

¹⁸ Qur’an (41:37)

In these verses the word **إِيَّاهُ** is used which denotes specificity, therefore prostration is uniquely reserved for Allah Ta'ala whereas for others it is polytheism, prohibited and disbelief.

Zaid clarifies that these verses denote worshipful prostration and not the reverential prostration¹⁹. Hence, it [the reverential one] is permissible.

'Amr quotes,

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

“Prostrate neither before the sun nor the moon”²⁰

This proves the prohibition of prostrating for other than Allah, albeit it is reverential prostration. Moreover, the scholars and experts have certified this act to be forbidden and disbelief as stated in *Fiqh-e-Akbar*²¹, *Sharah Ibne Majah*²², *Qaazi Khan*²³ and so forth. Also there are numerous Prophetic narrations in the *Hadith* that supports its prohibition.

¹⁹ The crux of the opposition is in this understanding that they differentiate prostrations between reverential and worshipful, and therefore deem the former permissible and the latter prohibited. Imam Ahmad Rida [may Allah be pleased with him] invalidated this position with the use of brilliant scholarship that will manifest in this monograph.

²⁰ Qur'an (41:37)

²¹ A literature about creedal necessities in the field of Oneness of Allah Ta'ala narrated from Imam Abu Hanifa [d. 150 A.H] and compiled by Mullah Ali ibn Sultan Al-Qaari [d. 1014 A.H]

²² Misbaah Az-Zujaajah Ala Sunan Ibn Ma'ajah – a commentary of Sunan Ibn Ma'ajah by Imam Suyuti [d. 911 AH]

²³ Hanafi jurisprudential opus magnum of the erudite Imam, Hasan ibn Mansur Qadhi Khan [d. 592 AH]

Zaid asks, ‘Where is it stated in the Qur’an “do not prostrate human beings”?’ As for the *Hadith*, there are narrations signifying permissibility; as it is mentioned in *Madaarijun-Nabuwwah*²⁴ and *Raudhatul Ahbaab*²⁵ that Ikraamah ibn Abi Jahl [رضي الله عنه], when he embraced Islam during the conquest of Makkah, prostrated before the Prophet ﷺ and the Prophet ﷺ did not impede him in this act. Another companion prostrated before the Prophet ﷺ on his forehead. He replied ‘You have verified your dream as the truth’ as it is mentioned in *Mishkaat*²⁶. Hence, this demonstrates that reverential prostration is permissible.

‘Amr explains that the narration of Ikraamah [رضي الله عنه] in which the prostration is inferred, the extent to which it was done is not hidden from the foresight of the scholars. It is stated in *Seerat-e-Halbiyya*²⁷ and *Seerat-e-Nabawiyyah*²⁸: “He (Ikraamah ibn Abu Jahl) bowed his head down out of shame and modesty”. Also it is stipulated in *Madaarijun-Nabuwwa*, “At that moment, he lowered his head in repentance and shame”²⁹. As for the *Hadith* of *Mishkaat*, it is clear that the blessed forehead of the Holy Prophet ﷺ was the platform for prostration and not the object of prostration. Therefore the forehead was not the agreeable claimant. As for the explicit prohibition, there is a *Hadith* of Qais and Muadh ibn Jabal [may Allah be pleased

²⁴ Book of Seerah [Prophetic biography] by Shaykh Al-Muhaqqiq Abd Al-Haq Muhaddith Dehlawi [d. 1051 A.H]

²⁵ Book of Seerah written by Aashiq Elahi Meerathi

²⁶ *Mishkaat Al-Masaabih* is the world renowned compilation of *Hadith* by Imam Muhammad At-Tabrezi [d. 748 AH]

²⁷ Authored by Imam Ali ibn Burhaanuddin Halabi [d.1044 AH]

²⁸ Authored by Hafiz ibn Kathir [d. 774 AH]

²⁹ *Madaarijun-Nabuwwa*, *Zikr Ikraama ibn Abu Jahl*, *Maktab Nuria Razvia*, Vol.2, pg 299

with them] as mentioned in *Mishkaat* and *Ibn Maajah*³⁰, “**Do not do this!**”³¹

Zaid comments that these traditions are transmitted by only one narrator in each link of the chain of transmission³² therefore it cannot be utilised as a reliable argument for prohibition. The Qur’anic verse denotes permissibility even though the object of focus is specific but the ruling is general.

‘Amr declares that according to the Qur’anic verses, Prophetic traditions, elaborations of the scholars and experts; the prohibition is proven and there is no loophole for its permissibility; even from a weak narration. Therefore, considering it permissible is without any concrete evidence far from rationality.

From these arguments, please inform us who is upon the truth.

فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ
أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ۝

“Then which of the two groups is more entitled for security, if you know? Those who have believed and mixed not any

³⁰ Sunan Ibn Ma’ajah is one of the six canonical collections of Hadith by Imam Muhammad ibn Yazid Ibn Ma’jah [d. 273 AH]

³¹ *Mishkaatul Masaabih*, Kitaabun Nikaah, Al-Fasl Thaani, Mujaabai Dehli Publication, Pg. 282. Sunan ibn Maajah, Kitaab An-Nikaah, Hadith 1852

³² *Khabr e Waahid* is when there is only one narrator in each link of the transmission of the Hadith. The majority of the scholars accept *Khabr e Waahid* to be sufficient as evidence in order to issue laws of prohibition and permission.

*injustice with their faith, these are the people for whom there is security and they are the very who are guided*³³

Moulana Haafiz Abdus Sami'
9th of Ramadan 1337 A.H.
Banaras [Varanasi], UP, India

³³ Qur'an (6:81-82)

QUESTION 2

The revivalist of the current century; *Hadrat*, the noble *Mawlana*, Ahmad Raza Khan Sahib [may you always be blessed perpetually]; after greetings and benedictions. I had dispatched a journal called *Nizaam al Mashaaiikh*³⁴ dated 28th June of Ramadan to your honourable place for which I requested to be informed about your opinion on the permissibility or impermissibility of reverential prostration, as per the sacred Law of Islam, so that this servant may feel at ease after reading your conclusion. A few days ago this servant happened to peruse your epic manuscript³⁵ which is in refutation of *Taqwiyatul Imaan*³⁶. On its 43rd page, the paragraph which supposedly supports reverential prostration, is stated as follows,

یہ خاک بد بہن گستاخ اللہ تعالیٰ ملا نکلہ آدم ولعقوب و یوسف علیہم الصلوٰۃ والسلام سب کا شرک ہو۔ اللہ تعالیٰ نے
علم دیا ملا نکلہ نے سجدہ کیا آدم راضی ہوئے لعقوب ساجد، یوسف رضامند

“This blasphemous fork-tongued man [Ismail Dehlawi – according to him] this is the polytheism of Allah, His Angels, Adam Alayhis Salaam & Ya ‘qub Alayhis salaam. Allah Ta’ala

³⁴ *Nizaam al-Mashaaiikh* is authored by Hasan Nizami [d. 1955] of Delhi. It is this article that inflamed the mischief of reverential prostration in India. Imam Ahmad Rida [may Allah be pleased with him] expounded on its inaccuracies and irrationalities and referred to its author as ‘*Bakr*’ which shall be seen later on.

³⁵ Referring to ‘*Al-Kawkabatush Shihaabiya fi Kufriyat Abil Wahaabiya*’ which can be referred to in the 15th volume of *Fataawa Ridawiyya*. This book has been translated previously by this humble mendicant and it is named, ‘The Scorching Star’; visit ajmeripress.com

³⁶ *Taqwiyatul Imaan* – the most wicked literature, the primary text of the *Wahaabiya* cult, written by Ismail Dehlawi [d.1831]

commanded it, the Angels prostrated, Adam was pleased, Ya'qub as the one who prostrated and Yusuf became pleased with it”³⁷

Then your highness stated,

اور یہاں نسخہ کا جھگڑا پیش کرنا ہے محض جہالت۔ شرک کسی شریعت میں حلال نہیں ہو سکتا کبھی ممکن نہیں کہ اللہ تعالیٰ شرک کا حکم دے اگرچہ اسے پھر کبھی منسوخ بھی فرمادے

*“It is exceptionally ignorance to provide the issue of abrogation to support one’s claim. Polytheism had never been permissible in any Law of Shari’ah in the past. It is impossible that Allah commands [people] to commit polytheism and thereafter abrogates this decree”*³⁸

If your highness will please enlighten this humble servant with your research then it will be considered a great service to Islam. From the statements of your highness, the understanding of reverential prostration, being permissible, comes to light.

Mazaahirul Islam,

Meerut

29 Shawwaal 1337 AH

³⁷ The Scorching Star, Ajmeri Press, Pg. 103

³⁸ The Scorching Star, Ajmeri Press, Pg. 104

پیش نظر وہ نو بہار سجدے کو دل ہے بے قرار
روکیے سر کو روکیے ہاں یہی امتحان ہے

*“Before my eyes is that fresh breeze, for my heart yearns to
prostrate.*

Stop! Halt your head indeed, this is the ultimate test.”

[Imam Ahmad Rida]

ﷺ

Answer

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللهم لك الحمد يا من خشعت له القلوب وخضعت له الاعناق وسجدت له الجباه وحرر
السجود في هذا الدين المحمود والشرع المسعود لمن سواه صل وسلم وبأرك على اكرم من
سجد لك ليلا ونهارا وحرر السجود لغيرك تحريما جهارا وعلى اله وصحبه الفائزين بخيره
الذين لم يشن الله وجوههم بالخروج بخيره نورنا الله بانوارهم ووفقنا الاتباع اثارهم امين

O Allah, Praise and Honour belong to Thee! O You, for whom the hearts submitted in humility, the necks bowed down into submission, the forelocks fell down into prostration. With it, in this blessed *Deen* of Islam and the wondrous *Shari'ah*,³⁹ the prostration for other than Him became prohibited. O Allah, shower blessings, salutations and benedictions upon that noble personality who is the most kind amongst the people and who perpetually prostrated for You Alone, and prohibited others from prostrating for other than Thee. And shower these blessings upon his illuminated family and companions who were successful in obeying his teachings. They were such that Allah protected their faces from the humiliation of falling down in prostration for anyone other than Him. May Allah Ta'ala enlighten us from their light and may Allah bless us with the ability to tread their path. O Allah, accept our supplication!

³⁹ The sacred law of Islam is called *Shari'ah* or Ash-Shara'. The word is derived from the root word 'shar'a' which defines linguistically as 'to enact' and religiously as 'to legislate the laws of Islam'. If this is added with a definite article as الشرع then it dictates as the canonical law of Islam.

Muslims, O Muslims, O the obedient ones of the sacred law of the Chosen One ﷺ; pay attention! Indeed, without a shadow of doubt; the prostration [*Sajdah*] is for Allah alone! To prostrate for other than Allah in terms of worship is unequivocal polytheism and clear disbelief [*Kufr*]. And in terms of reverence, it is exceedingly prohibited and a major offence. For it (reverential prostration) to be an act of disbelief there is a disagreement amongst the jurists. One group has denoted this to be disbelief and according to the *tahqeeq* [investigation] this is based on projected disbelief (and this will be dealt with extensively by the Divine Grace of Allah Almighty). Yes, to prostrate before an idol, or a cross, or the moon and the sun; is absolute disbelief [*Kufr e Mutlaq*] as it is mentioned in the classical texts of the jurists. As for the shrines and saints, the prostration for them is highly abominable just as the false claims of Zaid but it is not the unforgivable polytheism of worship as ruthlessly branded by the *Wahaabiya* community.

فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

*“He will forgive whomsoever He pleases and punish
whosoever He pleases”⁴⁰*

Reverential prostration does not constitute polytheism (*Shirk*) because the incidents of the noble Prophets Adam and Yusuf (peace be upon them) are sufficient as evidence. It is impossible for Allah Ta’ala⁴¹ to first command his creation to commit *Shirk* [polytheism] and thereafter abrogate this law. It is also impossible for Him to consider any of His creation to

⁴⁰ Qur’an (2:248)

⁴¹ That is, it does not befit His Glorious Majesty to command polytheism to any of His creation.

be in His partnership, even for a moment. This is the understanding which is expressed in the book '*Kawkabah Ash-Shihaabiya*' where the allegations of the *Wahaabiya* are repudiated with clear proofs. The aim of the discussion in that book was to discredit the *Wahaabi* characterization of polytheism. The *Wahaabi* fraternity have wronged themselves in considering the reverential prostration to be *Shirk*. Due to their whims, this will lead to Ya'qoob, Yusuf and the Angels [peace be upon them] guilty of committing *Shirk* (Allah Forbid!); and eventually this will lead to Allah Ta'ala as the One who commanded to commit *Shirk* – Allah Forbid!

Regarding Zaid's notion, it is strange for him to consider anything that is not polytheism to be permissible. If this was the case, then consuming alcohol and pork, committing adultery, murder and so forth (any evil act that is not polytheism) are supposedly perceived to be permissible; which is intense ignorance and extreme misguidance - Allah Forbid!

Hence to refute the permissibility of [reverential] prostration, we shall utilize the irrevocable *Mutawaatir*⁴² Prophetic narratives and the attestations of the jurists of Islam. The narrations from *Hadith* and *Fiqh* will be utilised to tackle this matter which will clearly elucidate the prohibition in mass

⁴² *Mutawaatir* or *Tawaatur* – lexically defined as something with perpetuity, when it rains perpetually the Arabs call it *tawaatur al-matar*. The definition in terms of theology is the narrating of something [in this instance, the Hadith] by numerous people that for it to be an agreed lie is relatively impossible. The Hadith with *Tawaatur* is called *Mutawaatir*. See Imam Ibn Hajr Asqalaani's *Nukhbat al-Fikr* and Imam Suyuti's *Tadrib al-Raawi* for further details.

transmission and manifest its abomination, impermissibility and it being a sin of severe magnitude.

The article, *Nizaam al-Mashaaikh*, written in 1337 AH from Delhi, was attached with this question and its textual observation was greeted with anomalous outlook due to its association with its title name. From the commencement to the conclusion; this article is filled with obliviousness and absurdity. From the quotations to the interpretations; there is fraudulent deviancy. Severe brashness with the sacred Law is projected until there is an outrageous allegation towards the Prophet ﷺ and slanderous remarks towards him and his Lord. If this is the case with Allah and His Messenger, then what may I comment about the allegations towards the noble Companions and the *Mujtahid* Imams⁴³. Not only did he refer them as ignorant, stubborn and hard-hearted but foul mouthed, cursed and devilish. When there is no religion then there is no shame. The misfortune is that he self-interpreted the quotations without any dread of its consequences; and thereafter, attributed these to the reliable and well-known manuscripts, daring to indicate chapter, section and page numbers.

Nevertheless, it is compulsory for the Muslims to avert themselves from his fraud, who we have labelled herein as 'Bakr'. The deception of Zaid, as he is mentioned in the question, is incepted from this Bakr.

⁴³ A Mujtahid Imam is that elite super-scholar of Islam who exercises independent Islamic deduction [*ijtihad*] that allows him to directly retrieve rulings from the Qur'an and Sunnah – the primary texts. Imam Abu Hanifa, Imam Shaafi', Imam Ahmad bin Hanbal and Imam Maalik are the famous four names.

وكل الصيد في جوف الغراء

“There are all kinds of game in the belly of the wild ass”⁴⁴

Now, we proceed to answer the question which will be divided into six sections:

Section 1: Qur’anic evidence on the prohibition of reverential prostration. This is the refutation for Zaid’s statement on page 8, “Where is it stated in the Qur’an, “do not prostrate human beings?”

Section 2: Forty Prophetic narrations (*Ahaadith*) on the prohibition of reverential prostration. This is the refutation of the following statement of Zaid which he stated after showing a weak narration on the 9th page, “these traditions are transmitted by only one narrator in each link of the chain of transmission therefore it cannot be utilised as a reliable argument for prohibition.”

Section 3: A hundred and fifty attestations from the *Fuqahaa* (jurists of Islam) on the prohibition of reverential prostration. This is for the following statements of Bakr in his article *Nizaamul Mashaaiikh*:

سوائے چند جاہل ضدی لوگوں کے کوئی سجدہ تعظیم کے خلاف نہ تھا

On page 23, “Except for a few ignorant stubborn people nobody opposed reverential prostration”

اس سے انکار کرنے والے شیطان کی طرح راندہ درگاہ ہوں گے

⁴⁴ Hadith from *Kanzul Ummal*, Hadith no. 44138 – this means proverbially of someone who combines all good qualities and advantages and makes everything else dispensable.

On page 24, “The one who refutes this practice is akin to the devil driven out and rejected”

سجدہ تعظیمی کا انکار موجب لعنت و پھٹکار

On page 10, “Negating reverential prostration is worthy of curse and misguidance”

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

“And those who do wrong will come to know by what overturning they will be overturned”⁴⁵

Section 4: Evidence of reverential prostration being prohibited through the texts deemed authentic by Bakr and the evidence of it being prohibited through Bakr’s quoted verses of the Qur’an, mass-narrated *Ahaadith*, consensus of the scholars and the saints.

Section 5 & 6: The slanders, frauds, lies, deceptions, ignorance and trickeries of Bakr in his trivial article.

Section 7: Discussion on the prostration of Prophets Adam and Yusuf (peace be upon them) and the refutation of those who present this as their evidence for permissibility.

وبالله التوفيق والوصول الى التحقيق والحمد لله رب العالمين وصلى الله تعالى على سيدنا
ومولانا واله وصحبه اجمعين۔ آمين

It is only through the grace of Almighty Allah that the ability to research and deliberate may be undertaken. All praises are due to Allah Ta’ala - the Cherisher of the worlds.

⁴⁵ Qur’an (26:227)

SECTION ONE

Prohibition of reverential prostration from the Noble Qur'an

Our⁴⁶ Almighty Allah declares,

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

“And He would not order you to take the Angels and Prophets as gods. Would He order you to Kufr [disbelief] after it that you have become Muslims?”⁴⁷

Abdullah bin Humaid reports a narration in his *Musnad* from Sayyiduna Imam Hasan Basri [رضي الله عنه] - that he said,

بلغني ان رجلا قال يا رسول الله نسلم عليك لما يسلم بعضنا على بعض افلا نسجد لك
قال لا ولكن اكرموا نبيكم واعرفوا الحق لاهله فانه لا ينبغي ان يسجدوا لاحد من
دون تعالي فانزل الله تعالي ما كان لبشر الى قول بعد اذا نتم مسلمون

“A narration has reached me in which a Companion of the Holy Prophet ﷺ requested, ‘O Messenger of Allah, we greet you as we greet each other, should we not prostrate before you?’ The Messenger of Allah ﷺ replied, ‘No. Rather, you should honour your Prophet because prostration is a unique right of Allah. Restrict the prostration only for Him because the prostration is not for anyone besides Allah.’ On this occasion Allah revealed this verse, “And He would not order you this that you should take the angels and prophets as God.

⁴⁶ Instead of simply writing ‘Allah Almighty has said...’ the noble Imam has added the pronoun ‘Our’. Admonition must be accompanied by wisdom and this is the reason for its usage. We are all Muslims and the Law is one because our Lord is One. It allows the reader a sense of belonging to the All Knowing Lord whose commandments we have to obey.

⁴⁷ Qur’an (3:80)

Would He order you to disbelief after it that you have become Muslims?”⁴⁸

The very same narration is recorded in ‘*Al aklil fi istimbaat Al-tanzeel*’ under the abovementioned verse. Thereafter it is stated.

ففيه تحريم المسجود لغير الله تعالى

“In this, there is prohibition of prostrating for other than Allah”⁴⁹

Another reason for this revelation was that the Christians claimed that Sayyiduna Isa [عليه السلام] has commanded them to believe him as their ‘God’. Upon this, the verse was revealed. Imam Suyuti has recorded both incidents concurrently in his *Jalaalayn*,

نزل لما قال نصارى نجران ان عيسى امرهم ان يتخذوا رباً او لهما طلب بعض المسلمين

السجود له صلى الله تعالى عليه وسلم

“This verse was revealed when the Christians of Najjaar Tribe claimed that Hazrat Isa [عليه السلام] commanded them that they should believe him as their Lord; or it was revealed when some Muslims requested the Prophet ﷺ to allow them to prostrate before him”⁵⁰

⁴⁸ Durr al-Manthoor of Imam Suyuti under the verse (3:80) of the Holy Qur’an, Aayatullah Azmi press, Iran.

⁴⁹ Al-Aklil fi Istimbaat at-Tanzil, verse (3:80), Maktab Islaamiya, Quetta

⁵⁰ Tafsir Jalaalayn, Verse (3:80)

This point assures us that these two views are the most authentic because it is indicated in the introduction of *Tafsir Jalaalayn* that only authentic views will be utilised. *Baydaawi*⁵¹, *Madaarik*, *Abu Saood*⁵², *Kashaaf*⁵³, *Tafseer Kabir* and so forth have issued preference to the first reason of revelation in which the Muslims requested to prostrate before the Holy Prophet ﷺ [out of reverence]⁵⁴. The final verse says, “*Would He order you to disbelief after it that you have become Muslims?*” which indicates that Muslims are being admonished, not the Christians.

It is recorded in *Madaarik* and *Kashaaf*,

بعد اذا نتم مسلمون يدل على ان المخاطبين كانوا مسلمين وهم الذين استأذنوه ان
يسجدوا له

“The verse; ‘*after it that you have become Muslims*’, is sufficiently evident that this verse was an admonishment for the Muslims. And, these were the same individuals who requested the Holy Prophet ﷺ for permission to allow them to prostrate before him.”⁵⁵

It is stated in *Baydaawi* and *Irshaadul Aql*.

⁵¹ Imam Abdullah ibn Umar Al-Baydaawi [d. 691 AH]; in his commentary of the Holy Qur’an also known as ‘*Anwaar at-Tanzil*’

⁵² Imam Abu Sa’ud Muhammad ibn Muhammad Al-‘Imaadi [d.951 AH], his commentary of the Holy Qur’an is called ‘*Irshaad Al-Aql As-Saleem*’

⁵³ *Al-Kashhaaf ‘an Haqiqat at-Tanzil*, authored by Mahmud ibn Umar Al-Zamakhshari [d. 538 A.H]

⁵⁴ Prostrating before or prostrating for the Prophet *SalAllahu alayhi wasallam* denotes the same meaning.

⁵⁵ *Madaarik at-Tanzil* and *Tafsir al-Kashhaaf*, Verse [3:80]

دليل ان الخطاب للمسلمين وهم المستأذنون لان يسجد واله

“In the verse there is proof that this was revealed for Muslims who requested [reverential] prostration for the Holy Prophet ﷺ⁵⁶

In *Tafseer Kabir* the words of *Kasshaaf* is quoted and settled, and in ‘*Futoohaat*’ it is mentioned,

يقرب هذا الاحتمال في آخر الاية بعد اذ انتم مسلمون

“The last words of the verse suggest closer to this meaning.”⁵⁷

In *Inaayatul Qaadhi*,

هذا الفاصلة رجح القول بأنها نزلت في المسلمين القائلين افلا نسجد لك

“This verse was revealed for those Muslims who requested from the Holy Prophet ﷺ, ‘*Should we not perform your prostration?*’”⁵⁸

Tafseer Nishaapuri⁵⁹ also certified this explanation.

اقول وبالله التوفيق

I [Ahmad Rida] say with the Help of Allah: if the Christians are the recipients of this verse then the words, “*you have*

⁵⁶ Tafsir Baydawi and Irshaad al-Aql As-Saleem, Verse [3:80]

⁵⁷ Al-Futoohaat al-Ilaahiya of Shaykh Sulayman ibn Umar [d. 1204 AH]; Verse [3:80]

⁵⁸ Inaayatul Qaadhi is authored by Imam ShahaabuDin Al-Khifaaaji [d.1069 AH]

⁵⁹ Tafsir Nishaapuri, authored by Shaykh NizaamudDin Al-Hasan ibn Muhammad ibn Hussain An-Nishaapuri [d.728 AH]

become Muslims”, requires a metaphorical elaboration regarding the association of Najraan Christians being Muslims⁶⁰. The elaboration is: *‘Would Hazrat Isa lead your forefathers, who were on truth in his time, towards disbelief after their acceptance of faith?’*

If the Muslims are the recipients of the verse then the attribution of *Kufr* requires mandatory elaboration since Muslims did not intend the prostration of worship for the Holy Prophet ﷺ.

Firstly it is evident from the companions that from the very first light of the sun the Prophet ﷺ brightened the universe with the reality of Oneness of Allah Almighty. The opponents and the associates, in the public and in privacy, the near ones and the distant – everyone was acquainted that he invites people to worship Allah Alone. Therefore how can one assume that any Companion may have requested to prostrate the Prophet ﷺ out of worship? Moreover, [it is worthy to note] which Companions requested the prostration of the Holy Prophet ﷺ? These were the senior elite, such as Muadh ibn

اقول: وتاويل هذا اصح واظهر من تاويل الشهاب في حاشية البيضاوى اذ قال وان جاز ان يقال للنصارى ان امركم بالكفر بعد اذ انتم مسلمون اى منقادون ومستعدون لقبول الدين الحق ارضاء للعنان واستدراجا له اه ففيه ما لا يخفى على نبيه

Imam Ahmad Rida says, ‘This explanation is more correct and superior to that which is given in the footnotes of Imam Baydawi’s commentary by Imam ShahaabudDin Khifaji. He noted, *“If it is permissible for the Christians, ‘Would He order you to disbelief after it that you have become Muslims?’* then it [becoming Muslims] shall mean that they have become obedient and inclined towards the true Religion – now they are slackening from this and inclining towards deception. There is an objection in this interpretation which is not obscure for the intelligent.

Jabal, Qais ibn Said, Salmaan Farsi and even the greatest companion, Abu Bakr As-Siddique [may Allah be pleased with them]. Will such dynamic personalities, staunch believers and adherents to the Oneness of Allah Ta'ala ever commit polytheism? Absolutely not!

Secondly, the Holy Prophet ﷺ only replied, 'Do not do this'; he did not impose that they have become infidels after requesting the worshipping of other than Allah [Allah-Forbid]. Neither did he reproach them that their marriage is terminated, nor that they must repent, re-believe and re-marry.⁶¹

Thirdly, the most evident argument (that the Muslims did not lose their faith after requesting reverential prostration) is the Word of Allah which considers them to be Muslims, 'You are Muslims so how can He command you to disbelief'. Hence, Imam Muhammad ibn Muhammad Haafiz-ud-Deen states in his 'Wajeez',

قول تعالى مخاطباً الصحابة رضى الله تعالى عنهم أيا مكرم بالكفر بعد اذا انتم مسلمون. نزلت حين استأذنوا في السجود له صلى الله تعالى عليه وسلم ولا يخفى ان الاستئذان لسجود التحية بدلالة بعد اذا انتم مسلمون. ومع اعتقاد جواز سجدة العبادة لا يكون مسلماً فكيف يطلق عليهم بعد اذا انتم مسلمون

“Allah Ta'ala admonished the Companions, 'Would the Messenger order you to disbelief after it that you have become Muslims'. This verse was revealed when the Companions requested permission from the Holy Prophet ﷺ to prostrate

⁶¹ In other words, the Prophet *SalAllahu alayhi wasallam* knew that the intention of the Companions was for respect and not worship.

before him, and it is apparent that they had requested a reverential prostration and this is deduced from the statement of Allah, ‘*you have become Muslims*’. And a person does not remain a Muslim after considering worshipful prostration to be permissible, then why would they have been referred to as being Muslims yet?”⁶²

‘*After it*’ (بعده) itself is a substantiation that disbelief is not referred to as ‘absolute disbelief’ since requesting for a absolute disbelief dislodges a person from the Islamic faith. Then why is it stated ‘*even after it you are Muslims*’? Some people have argued against this and they are those who consider reverential prostration to be disbelief. In *Wajeez*, the reasoning was mentioned and this substantiated the objection that the reverential prostration is not *Kufr*. Therefore, always bear this in mind and for Allah is all praise.

Indefinite *kufr* is metaphorically related as *Kufr*, however it is, in reality, close to *Kufr* or similar to it but it does not induce the equivalent ruling of definite *Kufr*; and this will be elaborated in the second section of this book⁶³. Reverential prostration is similar to idol worship and this is stated in numerous classical texts which will be related soon (in the second part) by the Will of Allah Ta’ala. As for now, the

⁶²Fatawa Bazaaziya, Kitaab alfaaz takunu Islam aw Akfar, Nuraani Kutub Khana, Peshawar, Vol 6, Pg 343

⁶³ This is similar to the Hadith where the Prophet *SalAllahu alayhi wasallam* mentioned that the difference between a Muslim and a disbeliever is his obligatory prayer. It can be inferred from here that a person who does not perform his prayer has committed *Kufr* but this is not the intent of the Hadith. The intent is that the person committed something like *Kufr* but not the actual *Kufr*. The Hanafis, Shaafi’ and Maaliki scholars have agreed on this intent but the Hanbali scholars have taken this literally.

Qur'anic verse indicates clearly that the reverential prostration is such an offence that it is being assimilated to *Kufr*. The Companions requested permission for reverential prostration, upon which this verse was revealed and served as a reprimand: *'would he command you to disbelief?'* This reprimand serves as a lesson that reverential prostration is highly offensive and it was metaphorically associated to disbelief. If this is prohibited for the Most Beloved of Allah, then what else can we elaborate regarding others? Allah is the Guide.

SECTION TWO

40 Ahaadith in prohibition of reverential prostration

There are many virtues of reciting forty traditions which is related in numerous *Ahaadith*. Our *Ulama of Ahl e Sunnah* followed this practice and presented forty narrations of *Ahaadith* dealing with various subjects. Hence, we will discuss forty narrations, through the *Tawfiq* of Allah Ta'ala, in relation to the prohibition of prostrating to other than Almighty Allah. These narrations are of two categories:

1] Absolute prohibition of prostration for other than Allah Ta'ala:

Hadith 1

It is narrated in Jaami' Tirmidhi, Sahih ibn Hibbaan, Sahih Mustadrak, Musnad Bazaar and Sunan Baihaqi from Abu Hurairah رضي الله عنه:

قال جاءت امرأة الى رسول الله صلى الله تعالى عليه وسلم فقالت يا رسول الله اخبرني ما حق الزوج على الزوجة قال لو كان ينبغي لبشر ان يسجد لبشر لامرت المرأة ان تسجد لزوجها اذا دخل عليها لما فضله الله عليها هذا لفظ البزار

One woman presented herself to the Messenger of Allah ﷺ and said, '*O Messenger of Allah, what are the rights of husband over the wife?*' He ﷺ replied, '*If it was correct for others to prostrate before a human being, then I would order the woman to prostrate before her husband when he comes home, for the reason that Allah has granted him superiority over her.*'⁶⁴

These are the words of Bazaar, Haakim and Baihaqi. In Tirmidhi the words are:

⁶⁴ Mustadrak Al Haakim, Kitaab An-Nikaah, Hadith 2768

لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

“If I were to order anyone to prostrate before anyone, I would order the wife to prostrate before her husband”⁶⁵

Imam Tirmidhi declared that this narration is *Hasan Sahih* [sound and authentic chain of narration].

Hadith 2

Bazaar narrated from Hazrat Abu Hurairah رضي الله عنه:

قال دخل النبي صلى الله تعالى عليه وسلم حائطاً فجاء بعير فسجد له فقالوا هذه بهيمة لاتعقل سجدت لك ونحن نعقل فنحن ان نسجد لك فقال صلى الله تعالى عليه وسلم لبشر ان يسجد بشر لو صلح لامرت المرأة ان تسجد لزوجها لما له من الحق عليها

The Prophet ﷺ entered one of the orchards and one camel presented itself and fell down in prostration for him. They [the Companions] requested, ‘*This is an animal that does not have intellect and yet it prostrated before you. And we have intelligence and therefore we have more right to prostrate to you*’. He ﷺ replied, ‘*It is not proper for a human to prostrate before another human. If this was correct then I would have commanded the woman to prostrate before her husband due to the right of his over her*’⁶⁶

⁶⁵ Jaami’ At-Tirmidhi, Hadith 1159

⁶⁶ Majmaa’ Az-Zawaaid in reference to Bazaar and Ahmad, Baab Mu’jizaatin Nabi ﷺ

Imam Jalaaluddin Suyuti recorded this in his ‘*Manaahil Safaa*’ and stated that this narration is *Hasan* [sound].

Hadith 3

It is narrated by Ahmed, Nasaai, Bazzaar and Abu Nu’aaim from Anas ibn Malik رضي الله عنه.

قال كان اهل بيت من الانصار لهم جمل يسنون عليه وانه استصعب عليهم (فذكر
القصة الى قوله) فلما نظر الجمل الى رسول الله صلى الله تعالى عليه وسلم خر ساجدا
بين يديه فقال له اصحابه يا رسول الله هذه بهيمة لاتعقل تسجد لك ونحن نعقل
فنحن احق ان نسجد لك قال لا يصلح لبشر ان يسجد لبشر ولو صلح ان يسجد بشر
لبشر لامرت المرأة ان تسجد لزوجها من عظم حقه عليها

In one of the houses of Ansaari companion a camel became rough and it did not allow anyone to come near it; so that the cultivation of plants and dates became dry. This was related to the Holy Prophet ﷺ. He ordered his Companions to come along to the orchard; at that moment the camel was on the other side of it. As the Holy Prophet ﷺ approached the camel, the Ansaari Companion remarked, ‘*O Messenger of Allah, this animal has become crazy we should rather attack it*’. The Prophet ﷺ replied, ‘*I am not concerned with this*’. The camel saw the Prophet ﷺ, came forth and fell into prostration for him. The Holy Prophet ﷺ placed his hand on the camel’s head, upon which the camel became contented like a goat, and gave it for work. The Companions requested that we are people of intelligence and therefore we have more right to prostrate for the Holy Prophet ﷺ, at which he ﷺ replied, ‘*It is not proper for a human to prostrate before another human*’.

If this was correct then I would have commanded the woman to prostrate to her husband for the rights he has over her”⁶⁷

Imam Mundhiri⁶⁸ stated that the chain of narration of this Hadith is excellent and the narrators are very trustworthy.

Hadith 4

Imam Ahmed bin Hanbal, Bazaar and Abu Nu’aim narrate from Hazrat Anas رضي الله عنه:

قال دخل النبي صلى الله تعالى عليه وسلم حائط الانصار ومعه ابوبكر وعمر في رجال من الانصار وفي الحائط غنم فسجدن له فقال ابوبكر يا رسول الله كنا نحن احق بالسجود لك من هذه الغنم قال انه لا ينبغي في امتي ان يسجد احد ل احد ولو كان ينبغي ان يسجد احد ل احد لامرت المرأة ان تسجد ل زوجها

The Holy Prophet ﷺ along with Hazrat Abu Bakr Siddique, Hazrat Umar ibn Khattaab and a few Ansari Companions arrived in one of the orchards of an Ansari man. In the garden there were goats and they prostrated before the Prophet ﷺ. At this Hazrat Abu Bakr رضي الله عنه said,

‘O Messenger of Allah, we are more rightful than these goats that we prostrate to you’. He replied, ‘Verily, in my Ummah it is not worthy that one should prostrate to another, and if this

⁶⁷ Musnad Imam Ahmad, Book of Anas bin Maalik, Maktab Islami Beirut, Vol.3, Pg. 158

⁶⁸ Imam Mundhiri, the great ascetic Imam of the scholars and a prolific Muhaddith.

was proper I would have commanded the woman to prostrate to her husband⁶⁹

Mulla Ali Qaari [d. 1014 AH] penned in his *Sharah Shifaa* of Qadhi Ayaadh [d. 544 AH] that the chain of this narration is *Sahih*. Allama Khifaaji [d. 1069 AH] affirmed it in his *Naseemur Riyaadh* that this narration is *Sahih*.⁷⁰

Hadith 5

Baihaqi and Abu Nu'aim narrate in 'Dalaail-un-Nabuwwah' from Hazrat Abdullah ibn Abi Aufa رضي الله عنه:

بينما نحن قعود مع رسول الله صلى الله تعالى عليه وسلم اذا تاه ات فقال يا رسول الله ناضح آل فلان قد ابق عليهم فنهض رسول الله صلى الله تعالى عليه وسلم (فذكر القصة وفيه سجود البعير له صلى الله تعالى عليه وسلم) قال فقال اصحابه يا رسول الله بهيمة من البهائم تسجد لك لتعظيم حقك فنحن احق ان نسجد لك قال لا لو كنت امرا احدا من امتي ان يسجد بعضهم لبعض لامرت النساء ان يسجدن لازواجهن

We were present with the Messenger of Allah ﷺ that someone arrived and informed us that a camel of such and such house has become uncontrollable. The Messenger of Allah ﷺ stood up and we stood up. We said, 'O Messenger of Allah, do not go to it', but he proceeded (for that camel). The camel saw the Messenger of Allah ﷺ and it fell into prostration. The

⁶⁹ Dalaail An-Nabuwwah of Abu Nu'aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 135

⁷⁰ Ash-Shifaa is the famous work written by the 5th century Maaliki jurist of Spanish territory of Ceuta – Qaadhi Iyadh ibn Musa. His work was further elaborated with commentaries written by other scholars. Two of them became famous: Sharah Shifaa and Naseemur Riyaadh.

Companions uttered, *“An animal prostrated before you for your respect, but we are more deserving that we prostrate to you”*. He ﷺ replied, *“No, if I were to command the people in my Ummah to prostrate to each other, then I would have commanded the women to prostrate to their husbands”*⁷¹

Hadith 6

Imam Ahmed in Musnad, Haakim in Mustadrak, Tabraani in Mua’jam Kabeer, Baihaqi and Abu Nu’aim in Dalaail-un-Nabuwwah, and Baghawi in Sharah Sunnah; narrate from the Ya’laa ibne Marrah Thaqafi رضي الله عنه:

قال خرج النبي صلى الله تعالى عليه وسلم يوماً فجاء بعير يرغو حتى سجد له فقال المسلمون نحن احق ان نسجد للنبي صلى الله تعالى عليه وسلم فقال لو كنت امرأ احدنا ان يسجد لغير الله تعالى لامرت المرأة ان تسجد لزوجها

One day the Holy Prophet ﷺ was departing [from Madinah] upon which a camel arrived in a way that it was conversing with him and it fell into prostration before him. The Muslims said, *“We are more deserving that we prostrate before the Prophet ﷺ”*. He ﷺ replied,

“If I were to issue a command to prostrate to anything other than Allah then I would have commanded the woman to prostrate to her husband. Do you know what this camel is saying? It is saying that it served its masters for the previous forty years, when it became old they provided more work and less food. Now they want to slaughter it for the wedding.”

⁷¹ Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 137

The Prophet ﷺ sent a message to its owners that this camel is complaining (about them). They replied in affirmation, ‘O Messenger of Allah, oath on Allah, the camel is telling the truth.’ The Messenger of Allah ﷺ requested them, ‘I wish that you free this camel for my sake’. So they freed it.’⁷²

It is stated in *Mutaali’ul Masarraat* that the chain of this narration is *Sahih*.⁷³

Hadith 7

It is recorded in the Musnad of Imam Ahmed bin Hanbal from Sayyida Ayesha Siddiqa [may Allah be pleased with her],

ان رسول الله صلى الله تعالى عليه وسلم كان في نفر من المهاجرين والانصار فجاء بعير فسجد له فقال اصحابه يا رسول الله تسجد لك البهائم والشجر فنحن احق ان نسجد لك فقال اعبدوا ربكم واكرموا اباكم ولو كنت امرا احدا ان يسجد لاحد لامرت البراءة ان تسجد لزوجها

The Messenger of Allah ﷺ was present in the gathering of the *Muhaajireen* and *Ansaar* when a camel arrived and fell into prostration for him. The Companions requested, “O Messenger of Allah, the animals and trees prostrate before you, but we are more deserving that we prostrate before you”.

⁷² Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 136

⁷³ Mutaali’ul Musarraat Sharah Dalaailul Khayraat is a commentary of Dalaailul Khayraat by Imam Taqi al-Din Muhammad ibn Ahmad al-Faasi. He was a Muslim scholar, Haafidh, Faqih, Historian, and Maliki Qadhi (judge) in Makkah Al-Mukarramah. He passed away in Makkah in the year 832 AH. He was a Shaadhili grand master.

He ﷺ replied, “Worship Allah and respect your brother. If I were to instruct a person to prostrate for another; then I would instruct a woman to prostrate for her husband”⁷⁴

The last portion of this narration, ‘If I were to instruct a person...’ is also recorded in Sunan Ibn Ma’ajah. The same is stated in Targheeb, Ibne Hibbaan; and the author of Durr Manthoor [Imam Suyuti] associated this narration to Abu Bakr ibn Abi Shaybah [one of the teachers of Imam Bukhari].

Hadith 8

Abu Nu’aim narrates in his Dalaail from Tha’liba bin Abi Malik رضي الله عنه:

قال اشترى انسان من بنى سلمة جملا ينضح عليه فادخله في مربد فجرد كيما يحمل فلم يقدر احد ان يدخل عليه الا تخبطه فجاء رسول الله صلى الله تعالى عليه وسلم فذكر له ذلك فقال افتحوا عنه فقالوا انا نخشى عليك يا رسول الله فقال افتحوا منه ففتحو فلما راه الجمل خر ساجدا فسيح القوم وقالوا يا رسول الله كنا احق بالسجود من هذه البهيمة قال لو ينبغي شئ من الخلق ان يسجد لشئ دون الله ينبغي للمرأة ان تسجد لزوجها

A person from Bani Salma bought a camel and nurtured it. When the camel was ready to be used for carrying loads, it would attack him. Then the Messenger of Allah ﷺ arrived and came to know about the state of the camel. He ﷺ ordered for the door [of the orchard] to be opened. The person replied, “O Messenger of Allah, we fear that it may harm you”. He

⁷⁴ Musnad Imam Ahmad, Book of Ayesha may Allah be pleased with her, Al Maktabul Islami, Beirut, Vol. 6, Pg. 76

replied, “Open it”. As soon as the door was opened, the camel saw the blessed countenance of the Messenger of Allah upon which it fell down in prostration for him. Those present were amazed by this scene. They requested, “O Messenger of Allah, we are more rightful to prostrate before you than this animal”. He ﷺ replied, “If it was permissible in the creation to prostrate for other than Allah, then the woman would have prostrated for her husband”⁷⁵

Hadith 9

Abu Nu’aim narrates from Gilaan bin Salma Thaqafi رضي الله عنه:

قال خرجنا مع رسول الله صلى الله تعالى عليه وسلم في بعض اسفاره فرأينا عنه عجباً من ذلك انا مضيينا فنزلنا فجاء رجل فقال يا نبي الله انه كان لي حائط فيه عيشي وعيش عيالي ولي فيه ناضحان فاغتلبا على فمنا على نفسيهما وحائطي وما فيه ولا يقدر احد ان يدنو منها فنهض نبي الله صلى الله تعالى عليه وسلم باصحابه حتى اتى الحائط فقال لصاحبه افتح فقال يا نبي الله امرها اعظم من ذلك قال افتح فلما حرك الباب قبلا لهما جلبة كحفيف الريح فلما انفرج الباب ونظرا الى نبي الله صلى الله تعالى عليه وسلم بركا ثم سجدا فاخذ نبي الله بروسهما ثم دفعهما الى صاحبهما فقال استعملهما واحسن علفهما فقال القوم يا نبي الله تسجد لك البهائم فبلاء الله عندنا بك احسن حين هدانا الله من الضلالة واستنقذنا بك من البهالك افلا تأذن لنا في السجود لك فقال النبي صلى الله تعالى عليه وسلم ان السجود ليس لي الالهي الذي لا يموت ولو اني امر احدا من هذه الامة بالسجود لامرت المرأة ان تسجد لزوجها

⁷⁵ Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 136

‘We were travelling with the Messenger of Allah ﷺ when we experienced a strange event. We halted at one place and a man came to us and said, *“O Prophet of Allah, I have an orchard through which I support myself and my family. In this orchard I have two Ethiopian camels and both of them have become harsh. Neither they allow us to touch them nor do they allow us to enter the orchard. Nobody has the courage to go near them”*. The Messenger of Allah ﷺ with his companions proceeded to that orchard and replied, *“Open it”*. The man replied, *“O Prophet of Allah, they are very intense”*. He ordered, *“Open”*. When the door began to open, both camels came out noisily running towards them, as soon as they saw the Messenger of Allah ﷺ they immediately fell down in prostration for him. The Messenger of Allah ﷺ took hold of their heads and offered them to their master and commanded, *“Make them work and feed them abundantly”*. Those who were present said, *“O Prophet of Allah, the animals prostrate to you; and through you Allah has blessed us abundantly. Allah guided us from misguidance, and through your hands Allah rescued us from the tribulations of this world and the Hereafter. Would you not give us permission so that we may prostrate before you?”* The Messenger of Allah ﷺ replied,

*“The prostration is not for me. It is solely for Him, the Ever-Living who shall never die. If I were to order somebody to prostrate another in my nation, then I would order the woman to prostrate before her husband”*⁷⁶

⁷⁶ Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 136

Hadith 10

Tabraani narrates in his ‘*Kabeer*’ from Abdullah bin Abbas

رضي الله عنه:

ان رجلا من الانصار كان له فحلان فأغتلما فأدخلها حائطا فسد عليهما الباب ثم جاء الى النبي صلى الله تعالى عليه وسلم فأراد ان يدعوه والنبي صلى الله تعالى عليه وسلم قاعد ومعه نفر من الانصار (فساق الحديث وفيه) فقال افتح ففتح الباب فإذا احدا الفحلين قريب من الباب فلما رأى النبي صلى الله تعالى عليه وسلم سجده فشد رأسه وامكنه منه ثم مشى الى اقصى الحائط الى الفحل الاخر فلما رآه وقع له ساجدا فشد رأسه وامكنه منه وقال اذهب فأنهما لا يعصيانك وفيه قول صلى الله تعالى عليه وسلم لا أمر احدا ان يسجد لاحد ولا أمرت احدا ان يسجد لاحد لامرت المرأة ان تسجد لزوجها

This is a similar narration to Hadith 9 in which the two wild camels are involved during the journey. In this narration, however, there is following addition:

‘The owner of the camels came to them so that they may supplicate for him. The Messenger of Allah ﷺ went to the orchard and there the gate was opened. One camel was near the gate and it fell down in prostration upon seeing the Messenger of Allah ﷺ. The Messenger of Allah took hold of the camel and gave it to the owner. Then he arrived in the another area of the orchard where the second camel fell into prostration upon seeing the Messenger of Allah, here also he took hold of the camel and gave it to the owner. The attendees expressed their wish to prostrate before him. Upon this he declared, “If I were to order somebody to prostrate another in

my nation, then I would order the woman to prostrate before her husband”⁷⁷

Hadith 11

Abdullah bin Humaid, Abu Bakr bin Abi Shayba, Daarimi, Ahmed, Bazaar, and Bayhaqi narrate from Jabir bin Abdullah رضي الله عنه:

وهذا لفظ الدارمي في حديث طويل مشتمل على معجزات قال خرجت مع النبي صلى الله تعالى عليه وسلم في سفر (فذكر معجزتين الى ان قال) ثم سرنا ورسول الله صلى الله تعالى عليه وسلم بيننا كائماً على رؤسنا الطير تظلنا فاذا جبل ناد. حتى اذا كان بين سما طين خر ساجدا (ثم ساق الحديث الى ان قال) قال المسلمون عند ذلك يا رسول الله نحن احق بالسجود لك من البهائم قال لا ينبغي لشيء ان يسجد لشيء ولو كان ذلك كان النساء لازواجهن

I was present in one of the expeditions with the Messenger of Allah ﷺ in which I was overcome with the need to relieve myself and I required privacy. Two trees were four yards apart from each other, and the Messenger of Allah ﷺ said: “*O Jabir, tell this tree to join the other tree*”. Immediately the two trees joined each other. After I relieved myself, the trees returned to their original positions. Then I climbed upon my conveyance; along the way a woman arrived with her child and said, “*O Messenger of Allah, the demon suppresses him thrice a day*”. The Messenger of Allah ﷺ took the child and declared: “*Go away, O enemy of Allah. Indeed, I am the*

⁷⁷ Al-Mu’ajam Al Kabeer, Hadith no. 12003, Al-Maktaba Faysiliyah, Beirut, Vol. 11, Pg. 356

Messenger of Allah". Thereafter he returned the child to the mother.

When we were returning and reached the same place, the same woman was waiting for us with her child and two rams. She came forth and said, *"O Messenger of Allah, accept my gift. Oath on Him who has sent His Messenger, my child has become free from the evil disturbances"*. The Messenger of Allah ﷺ commanded us to accept one ram and return the other. We progressed in the journey and the Messenger of Allah ﷺ was amongst us and the birds above were providing shade for us. A camel came running and when he was between the lines of the caravan he fell down in prostration before the Messenger of Allah. The Messenger of Allah ﷺ requested to meet its owner. Some Ansaari youths presented themselves and said, *"O Messenger of Allah, this is our camel"*. The Messenger of Allah ﷺ requested about their circumstances and they said, *"For twenty years we let this camel carry our water, now it has become fat and we wished to slaughter it and distribute its meat amongst us but it became loose (and ran away)"*. He ﷺ said, *"Let me keep this camel"*. They declared, *"O Messenger of Allah, verily this is now yours as a gift"*. He said, *"If this is mine, then be kind towards it until its death"*. Seeing this the Muslims requested, *"O Messenger of Allah, we are more deserving than this animals that we prostrate before you"*. The Messenger of Allah ﷺ replied, *"It is not permissible to prostrate before another person otherwise women would be prostrating before their husbands"*⁷⁸

⁷⁸ Sunan Daarimi, Volume 1, Chapter 4, Hadith 17

Imam Suyuti related in Minaahil: “The transmission of this Hadith is authentic”. Imam Qastalaani in his Muwaahib and Allama Faasi in his ‘Muta’ala’ said: “This is excellent”. Imam Zarqaani stated, “All the narrators of this narration are trustworthy”.

Hadith 12

Bazaar in *Musnad*, Haakim in *Mustadrak*, Abu Nu’aim in *Dalaail* and Imam Abu Al-Laith in *Tanbiy-ul-Ghaafileen*, narrate from Buraidah bin Al-Husaib رضي الله عنه:

واللفظ لابي نعيم تعالى جاء اعرابي الى النبي صلى الله تعالى عليه وسلم فقال يا رسول الله صلى الله تعالى عليه وسلم قد اسلمت فأرني شيئاً ازددبه يقيناً فقال ما الذى تريد قال ادع تلك الشجرة ان تأتيك قال اذهب فادعها فاتاها الاعرابي فقال اجيبي رسول الله صلى الله تعالى عليه وسلم فمالت على جانب من جوانبها فقطعت عروقها ثم مالت على الجانب الآخر فقطعت عروقها حتى اتت النبي صلى الله تعالى عليه وسلم فقالت السلام عليك يا رسول الله فقال الاعرابي حسبي حسبي فقال لها النبي صلى الله تعالى عليه وسلم ارجعي فرجعت فجلست على عروقها وفروعها فقال الاعرابي ائذن لي يا رسول الله ان اقبل راسك ورجليك ففعل ثم قال ائذن لي ان اسجد لك قال لا يسجد احد ل احد ولو امرت احدا ان يسجد ل احد لا امرت المرأة ان تسجد ل زوجها لعظم حقه عليها اء لفظ الفقيه قال ائذن لي ان اسجد لك قال لا تسجد لي ولا يسجد احد ل احد من الخلق ولو كنت امر احدا بذلك لامرت المرأة ان تسجد ل زوجها تعظيماً لحقه

One Bedouin approached and requested the Messenger of Allah ﷺ: ‘O Messenger of Allah, I have embraced Islam. Please show me something so that my faith increases.’ He replied, ‘What do you want to see?’ The Bedouin requested,

‘Command that tree to come and present itself’. The Messenger ﷺ said, ‘Go, and call it’. The Bedouin went to that tree and said, ‘The Messenger of Allah has summoned you’. Suddenly the tree shook and the roots in the front of it snapped. Then the tree moved the other way so that the roots of the other side broke. Thereafter this tree walked and arrived by the Holy Prophet ﷺ and presented the greeting, ‘Peace be on you, O Messenger of Allah’. Watching this miracle, the Bedouin shouted, ‘This is enough for me, enough for me!’ The Messenger of Allah ﷺ commanded the tree to return and the tree immediately returned to its place with its roots striding along the way. The Bedouin said, ‘O Messenger of Allah, allow me to kiss your forehead and blessed feet’. The Holy Prophet ﷺ granted him permission. Then he requested permission for the prostration; at this the Holy Prophet ﷺ declared, “Do not prostrate before me, no creation should prostrate before another creation. If I were to decree this for someone then I would have ordered the woman to prostrate before her husband out of reverence.”⁷⁹

Imam Haakim said: *“This Hadith is Sahih”*.

Hadith 13

Imam Ahmed, Ibn Ma’jah, Ibn Hibbaan and Baihaqi narrate from Abdullah ibn Abi Aufa رضي الله عنه:

واللفظ لابن ماجة قال لما قدم معاذ من الشام سجد للنبي صلى الله تعالى عليه وسلم قال ما هذا يا معاذ. قال اتيت الشام فوافقتهم يسجدون لاساقتهم وبطارتهم

⁷⁹ Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 23, Beirut Aalimul Kutub, Vol.2, Pg. 138

فوددت في نفسي ان نفعل ذلك بك فقال رسول الله صلى الله تعالى عليه وسلم فلا تفعلوا
فاني لو كنت امر احد ان يسجد لغير الله تعالى لامرت المرأة ان تسجد لزوجها

‘When Mu’aadh – ﷺ, arrived from *Shaam* he fell down in prostration for the Holy Prophet ﷺ. The Messenger of Allah ﷺ asked, ‘O Mu’aadh, what is this?’ Mu’aadh replied, ‘In *Shaam*, I saw the Christians prostrating before their priests and elders, so my heart inclined that we should also prostrate before Allah’s Messenger’. The Messenger ﷺ said, “Don’t do this, if I were to command someone to prostrate before other than Allah then I would order the woman to prostrate before her husband.”⁸⁰

This narration is *Hasan* and there is no weakness in its chain of transmission. Ibn Hibbaan declared this as *Sahih* and Imam Mundhiri related this as being amongst the truthful narrations.

Hadith 14

Haakim narrates in *Sahih Mustadrak* from Hazrat Mu’aadh ibn Jabal ﷺ:

انه اتى الشام فرأى النصارى يسجدون لاساقفتهم ورهبانهم ورأى اليهود يسجدون
لاحبارهم وربانهم فقال لاى شئ تفعلون هذا؟ قالوا اهذا تحية لانبياء قلت فنحن
احق ان نصنع بنبينا فقال نبي الله صلى الله تعالى عليه وسلم انهم كذبوا على انبياء هم
كما حرفوا كتابهم لو امرت احد ان يسجد لاحد لا امرت المرأة ان تسجد لزوجها من
عظم حقه عليها

⁸⁰ Sunan Ibn Ma’jah, Book of Nikah, Hadith no. 1853

He went to Shaam and observed the Christians prostrating before their elders and priests, and the Jews prostrating before their elites and scholars. It was asked from them as to the reason of prostration. They said, ‘*This is the respect for the Prophets*’. Mu’aadh said, ‘*We are more deserving that we should respect our Prophet in this manner*’. Rasulallah ﷺ replied: “*They associate lies to their Prophets just like how they have tampered with their scriptures. If I were to instruct one to prostrate before another; then I would order a woman to prostrate before her husband, due to his greatness*”⁸¹

Haakim said, “*This Hadith is Sahih*”.

Hadith 15

Imam Ahmed in his *Musnad*, Abu Bakr ibn Shaybah in his *Musannaf* and Tabraani in his *Kabeer*, narrate from Mu’aadh ibn Jabal ﷺ:

انه لما رجع من اليمن قال يا رسول الله رأيت رجالا باليمن يسجد بعضهم لبعض افلا نسجد لك قال لو كنت أمرا بشرا يسجد بشرا لامرت المرأة ان تسجد لزوجها

When he returned from Yemen, he requested, ‘*O Messenger of Allah ﷺ; I saw the people in Yemen that they prostrate before each other. Shouldn’t we prostrate before you?*’ He ﷺ replied, “*If I had to command a human to prostrate before another human then I would command the wife to prostrate before her husband*”⁸²

⁸¹ Majmaa’ Az-Zawaaid, Kitaab An Nikaah, Darul Kitaab Beirut, Vol.4, Pg. 310

⁸² Musnad Imam Ahmad, Hadith Muadh bin Jabal

This Hadith is *Sahih* because all the narrators of this chain are from the narrators of Bukhari and Muslim. If both these narrations (Hadith 14 & 15) are *Sahih* then both of them are separate incidents. Firstly, he (Hazrat Mu'aadh) went to *Shaam* and observed the action of the Christians and Jews due to which he fell down in prostration for the Holy Prophet ﷺ. Upon this he received the commandment of prohibition. Secondly, he saw the actions of people of Yemen due to which his desire increased so that he may prostrate before the Messenger; or because he may have forgotten the earlier prohibition, or he may have inferred the reality that the earlier decree may have been to oppose the actions of the Jews and Christians and due to this he may have thought that there is a possibility of it being abrogated. Hence, he requested the Holy Prophet ﷺ, without prostrating before him in this instance, but again the decree of prohibition was issued. Allah knows best!

Hadith 16

Abu Dawood in his *Sunan*, Tabraani in his *Kabeer*, Haakim and Baihaqi narrate from Qais ibn Saeed ؓ:

قال اتيت الحيرة فرأيتهم يسجدون لمرزبان لهم فقلت رسول الله صلى الله تعالى عليه وسلم احق ان يسجد له، قال فاتيت النبي صلى الله تعالى عليه وسلم فقلت انى اتيت الحيرة فرأيتهم يسجدون لمرزبان لهم فانت يا رسول الله احق ان نسجد لك قال رأيت لو مررت بقبرى اكنت تسجد له قلت لا قال فلا تفعلوا لو كنت امرا احد ان يسجد لاحد لامرت النساء ان يجسدن لازواجهن لما جعل الله لهم عليهن من الحق

‘I went to the city of Hira (which is near Kufa in Iraq) and I saw the people there that they prostrate before each other. I thought to myself that the Messenger of Allah ﷺ deserves

much more than this. I presented myself in the Court of Prophethood and I narrated this incident and my thoughts to him. He ﷺ asked, “If you were to pass by my grave then would you prostrate before it?” I said, “No”. He said, “Then don’t do it. If I had to instruct someone to prostrate before another, than I would order the women to prostrate before their husbands due to the greatness which Allah Ta’ala as bestowed upon them”⁸³

This Hadith has been regarded as *Hasan* by Abu Dawood and Haakim has explicitly stated that this Hadith is *Sahih*, and Dhahabi has allowed this narration to be present in his *Takhlees*.

Hadith 17 to Hadith 21

Tabraani in *Mu’ajam Kabeer* and Zia in *Sahih Mukhtaar* narrate from Zaid ibn Arqaam, and Imam Tirmidhi in his *Jaami’* narrate from Suraaqa ibn Maalik ibn Ja’asham, Talq ibn Ali, Ummul Mu’mineen Umme Salma and from Abdullah ibn Abbas رضي الله عنه; that the Messenger of Allah ﷺ declared:

لو كنت أمرا احدا ان يسجد لاحد لامرت المرأة ان تسجد لزوجها

“If I were to command someone to prostrate before another than I would instruct the woman to prostrate before her husband”⁸⁴

⁸³ Sunan Abi Dawood, Hadith 2140

⁸⁴ Jaami’ Tirmidhi, Hadith 1159, narrated by Abu Hurairah رضي الله عنه

Hadith 22

Abdullah ibn Humaid narrates from Imam Hasan Basri that when some people requested the Messenger of Allah ﷺ to allow them to prostrate before him, the following Qur’anic verse was revealed:

أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

“Would He order you to infidelity after it that you have become Muslims?”

This narration has been stated in **Section One**.

It is recorded in ‘Madaarik’ that Salmaan Farsi ﷺ desired to prostrate before the Messenger of Allah ﷺ, upon which He ﷺ replied:

لاينبغي لمخلوق ان يسجد لاحد الا الله تعالى

*“It is not permissible for any creation to prostrate before another creation, except before Allah Ta’ala”*⁸⁵

A narration is recorded in *Tafseer Kabir* from Imam Sufyaan Thawri which is narrated from Simaak ibn Haani:

قال دخل الجاثليق على علي ابن ابي طالب رضی اللہ تعالیٰ عنہ فأراد ان يسجد له فقال له

على اسجد لله ولا تسجد لي

‘Once a delegate of the Christian emperor presented himself in the blessed court of Hazrat Mawla Ali ﷺ, and he requested

⁸⁵ Tafseer Nasafi [Madaarik at-Tanzeel], Verse 2:34

to prostrate before Hazrat Ali. Hazrat Ali ﷺ said: ‘Do not prostrate before me, prostrate only for Allah Ta’ala’⁸⁶

Hadith 23

In *Jaami’* of Imam Tirmidhi who narrates from Imam Abdullah Ibn Mubarak and he narrates from Hanzalah Ibn Ubaidullah ﷺ.

And in the *Sunan* of Imam Ibn Ma’jah who narrates from Jarir Ibn Haazim ﷺ and he narrates from Hanzalah Ibn Abdur Rahman Ad-Dausi ﷺ.

And in *Sharah Ma’anil Aathaar* of Imam Tahaawi who narrates from Hammaad Ibn Salma ﷺ; and from Hammaad Ibn Yazeed ﷺ; and from Yazeed Ibn Zaree’ ﷺ; and from Abi Hilaal Kalham ﷺ; all of whom narrate from Hanzalah Ad-Dausi ﷺ, and he narrates from Anas Ibn Maalik ﷺ,

قال قال رجل يا رسول الله الرجل منا يلقي اخاه او صديقه اينحنى له قال لا

One person requested: “O Messenger of Allah! If one of us meets our brother or friend then should we bow for him?” He ﷺ replied: “No.”⁸⁷

The words of Imam Tahaawi are similar:

انهم قالوا يا رسول الله اينحنى بعضنا لبعض اذا التقينا قال لا

The Companions requested: “O Messenger of Allah! Should we bow to each other upon greeting?” He ﷺ replied, “No.”⁸⁸

⁸⁶ Tafseer Kabir [Mafaatihul Ghayb], Verse 2:34

⁸⁷ Jaami’ Tirmidhi, Hadith 2728

Imam Tirmidhi declared that this narration is fine (Hasan).

2] Prohibition of prostration towards a grave:

Hadith 24

Imam Ahmed, Imam Muslim, Abu Dawood, Tirmidhi, Nasaai and Imam Tahaawi relate from Abu Marthad Ghanawi رضي الله عنه that the Messenger of Allah ﷺ said:

لا تصلوا الى القبور ولا تجلسوا عليها

“Do not perform your Prayer (Salaah) in the direction of the graves and do not sit on them”⁸⁹

Hadith 25

Tabrani narrates in *Mu'jam Al-Kabeer* from Abdullah bin Abbas رضي الله عنه that the Messenger of Allah ﷺ said:

لا تصلوا الى قبروا ولا تصلوا على قبر

“Do not perform Salaah towards a grave and do not perform Salaah on a grave”⁹⁰

It is mentioned in Tayseer that the chain of this Hadith is sound.

Hadith 26

In Sahih Ibn Hibbaan from Anas bin Maalik رضي الله عنه:

⁸⁸ Sharah Ma'ani al-Aathar, Kitaab Al-Karaahiya, Baab Al-Muanaqah

⁸⁹ Sahih Muslim, Hadith 972

⁹⁰ Al-Mu'ajam Al-Kabeer, Hadith 12051

نهى رسول الله صلى الله تعالى عليه وسلم من الصلوة الى القبور

“The Messenger of Allah ﷺ prohibited us from performing Salaah towards the graves”⁹¹

Allama Manaawi reported that the chain of transmission of this narration is authentic (Sahih).

Hadith 27

Abul Farj narrates in *Kitaabul ‘Alal* from Rushd Ibn Kareeb who narrates from Abayah ibn Abbaas ﷺ that the Messenger of Allah ﷺ declared:

الا لا يصلين احد الى احد ولا الى قبر

“Beware! Never should anyone face a person or a grave in his Prayer”⁹²

Hadith 28

Imam Bukhari in his *Sahih* narrates in his notes; and Imam Ahmed, Imam Abdur Razzaq, Abu Bakr ibn Abi Shayba, Waki’ ibn Jarraah, Abu Nua’im and Ibn Munee’ narrate on the authority of Anas ibn Malik ﷺ:

رأى عمر رضى الله تعالى عنه وأنا أصلى الى قبر فقال القبر امامك فنهاني وفي رواية
للو كيع قال لي القبر لاتصل اليه وفي رواية الفضل بن دكين فناداه عمر القبر القبر
فتقدم وصلى وجاز القبر

⁹¹ Kanzul Ummaal, Hadith 19191

⁹² Kitaabul ‘Alal Al-Mutanaahiya li Abi Farj

Ameerul Mu'mineen Sayyidina Umar رضي الله عنه saw me performing my prayer towards a grave upon which he said,

*'There is a grave in front of you, avoid the grave, avoid the grave. Do not perform the prayer in front of it!'*⁹³

In the narration from Fadhl ibn Dakeen the words of alert of Umar ibn Khattaab رضي الله عنه are: *'Grave! Grave!'*

He (Anas ibn Malik رضي الله عنه) then took a few steps in his Prayer through which he surpassed the grave.

Hadith 29

Ahmed, Bukhari, Muslim and Nasaai narrate from the Mother of Believers, Sayyidah Ayesha Siddiqah – may Allah be pleased with her:

ان رسول الله صلى تعالى عليه وسلم قال في مرضه الذي لم يقم منه لعن الله اليهود والنصارى اتخذوا قبور انبيائهم مساجد قالت ولولا ذلك لابرز قبره غير انه خشى ان يتخذ مسجدا وفي رواية لهم عنها عنه صلى الله تعالى عليه وسلم اولئك شرار الخلق عند الله عز وجل يوم القيمة

During his last illness Allah's Messenger صلى الله عليه وسلم said:

*"Allah's Curse be upon on the Jews and the Christians, for they constructed the graves of their Prophets as their place of worship!"*⁹⁴

And he صلى الله عليه وسلم said,

⁹³ Kanzul Ummaal, Hadith 22510

⁹⁴ Sahih Bukhari, Hadith 435

“Such people will be the most evil of creation on the Last Day, in the Sight of Allah”⁹⁵

Sayyidah Ayesha – may Allah be pleased with her - said: *‘If this had not transpired then the noble grave would have been accessible; but due to the fear that people may instigate the practice of prostration (towards the grave), hence it remained concealed’⁹⁶*

Hadith 30

The great scholars of Islam: Imam Malik, Imam Muhammad, Imam Bukhari, Imam Muslim, Imam Abu Dawood and Imam Nasaai; all narrate from Abu Huraira رضي الله عنه that the Messenger of Allah ﷺ stated:

قاتل الله اليهود والنصارى اتخذوا قبور انبيائهم مساجد

“May Allah destroy the Jews and the Christians, as they demarcated the tombs of their Prophets into the places of prostration!”⁹⁷

Hadith 31

Imam Muslim in his *Sahih*, Abdur Razzaq in his *Musannaf* and Daarimi in his *Sunan* narrate from Abdullah ibn Abbas رضي الله عنه:

⁹⁵ Sunan Nasaai, Hadith 704

⁹⁶ Sahih Bukhari, Hadith 1330, 1390

⁹⁷ Muwatta Imam Maalik, Hadith 1617

قالا لها نزلت برسول الله صلى الله تعالى عليه وسلم طفق يطرح خبيصة له على وجهه فاذا اغتم كشفها عن وجهه فقال وهو كذلك لعنة الله على اليهود والنصارى اتخذوا قبور انبيائهم مساجد يحذر مثل ما صنعوا

‘During the final hours [of his life], the Messenger of Allah ﷺ would cover his noble face with the mantle. When it became intolerable, he would disclose his face and in this state he declared, “Allah’s curse be upon the Jews and the Christians! They transformed the graves of their Prophets into Mosques”. He use to warn us not to do the same for his blessed tomb’.⁹⁸

Hadith 32

Imam Bazaar narrates in his *Musnad* from the Commander of the Believers - Sayyidina Ali عليه السلام:

قال لي رسول الله صلى الله تعالى عليه وسلم في مرضه الذي مات فيه ائذن للناس على فاذنت للناس عليه فقال لعن الله قوما اتخذوا قبور انبيائهم مسجدا ثم اغى عليه فلما افاق قال يا على ائذن للناس فاذنت لهم فقال لعن الله قوما اتخذوا قبور انبيائهم مسجدا ثلاثا في مرض موته

The Messenger of Allah ﷺ informed me during the period of his final illness: “*Let the people come in my presence*”. I summoned them. After everyone gathered in his presence the Messenger of Allah ﷺ declared:

“*Curse of Allah upon those nations who transformed the graves of their Prophets into the place of prostration!*”

⁹⁸ Sahih Muslim, Hadith 531

He then became unconscious. After gaining consciousness he said, “O Ali! Summon the people!” I summoned them. He then said,

“Curse of Allah on those nations who transformed the graves of their Prophets into the places of prostration!”

This occurred thrice in this manner.⁹⁹

Hadith 33

Abu Dawood in his *Tayaalsi*, Imam Ahmed in his *Musnad* and Tabraani in his *Kabir* through a reliable chain of transmission; Abu Nuaim in his *Ma’arifatul Ashaab* and Ziyaa from *Sahih Mukhtaar* narrate from Usama ibn Zayd (May Allah Ta’ala be pleased with them all):

ان رسول الله صلى الله تعالى عليه وسلم قال في مرضه الذي مات فيه ادخلوا على اصحابي
فدخلوا عليه وهو متقنع ببرد معافري فكشف القناع ثم قال لعن الله اليهود النصارى
اتخذوا قبور انبيائهم مساجد

The Messenger of Allah ﷺ informed us during his final illness, “Bring my Companions in my presence”. They presented themselves. The Messenger ﷺ unveiled his illuminated face and announced,

“The curse of Allah be upon the Jews and the Christians! They transformed the graves of their Prophets into Mosques!”¹⁰⁰

⁹⁹ Kashf Al-Istaar, Hadith 1436

¹⁰⁰ Kanzul Ummaal, Hadith 22523

Hadith 34

Imam Ahmed and Imam Tabraani, through a sound chain of transmission, relate from Abdullah ibn Mas'ood رضي الله عنه that the Messenger of Allah ﷺ said:

ان من شرار الناس من تدر كهم الساعة وهم احياء ومن يتخذ القبور مساجد

“Verily, the most evil of men are those who will witness the Doomsday while they are still alive and those who take graves as the places of prostration.”¹⁰¹

Hadith 35

Abdur Razzaq in his *Musnad* relates from Sayyiduna Ali رضي الله عنه who narrates that the Messenger of Allah ﷺ declared:

من شرار الناس من يتخذ القبور مساجد

“The most evil of mankind are those who behold the graves as the places of prostration.”¹⁰²

Hadith 36 & 37

A narration of Sahih Muslim from Jundub رضي الله عنه and in *Mu'ajam* of Tabraani from Ka'ab ibn Maalik رضي الله عنه:

قال سمعت النبي صلى الله تعالى عليه وسلم قبل ان يوت بخمس وبو يقول الا ان من كان قبلكم كانوا يتخذون قبور انبيائهم وصالحيهم مساجد الا فلا تتخذوا القبور مساجد اني انها كم عن ذلك

¹⁰¹ Musnad Ahmad Bin Hanbal, Hadith 3844, 4141 & 4342

¹⁰² Al-Musannaf li Abdur Razzaq

Five days before his demise, I heard the Prophet of Allah ﷺ informing us:

“Beware! The nation before you would demarcate the tombs of their Prophets and the Pious as the places of prostration. Beware! You must not do so! Verily, I forbid you from this!”¹⁰³

In Sharah Muntaqa, under the Hadith of Jundub ﷺ, it has been stated that similar narrations are found in Tabrani who quoted the narration with a good chain of transmission on the authority of Zaid bin Thabit ﷺ and Bazaar quoted in his Musnad on the authority of Abu Ubaidah bin Al-Jarraah ﷺ and Ibn Adi did the same in his Kaamil on the report from Jabir bin Abdullah ﷺ. These three further narrations become supplementary to this subject. Allah Knows Best.

Hadith 38

Uqayli narrates from Sahl ibn Abi Salih who narrates from Ubayya who narrates on the authority of Abu Huraira ﷺ that the Beloved Messenger of Allah ﷺ supplicated:

اللهم لا تجعل قبري وثناً لعن الله قوماً اتخذوا قبور انبيائهم مساجد

“O Allah! Do not allow my grave to become an idol (of prostration). May Allah’s Curse be on those who transformed the tombs of their Prophets into Mosques!”¹⁰⁴

¹⁰³ Sahih Muslim, Hadith 532; Mu’ajam Al-Kabir, Hadith 89

¹⁰⁴ Ash-Shifa lil Qadhi Ayadh, Chapter on visiting the grave of the Prophet ﷺ as mentioned in Muwatta Imam Malik, Hadith 419

Hadith 39

Imam Malik in his Muwatta narrates from Ataa ibn Yassaar رضي الله عنه with a *Mursal* chain of transmission and Imam Bazaar in his *Musnad* narrates from Abu Saeed Khudri رضي الله عنه through Ataa ibn Yassaar with a *Mausool* chain of transmission; that the Messenger of Allah ﷺ stated:

اشد غضب الله تعالى على قوم اتخذوا قبور انبيائهم مساجدا

“May the Wrath of Allah fall on the nation that demarcated the tombs of their Prophets into a site of prostration!”¹⁰⁵

Hadith 40

Imam Abdur Razzaaq in his Musannaf narrates from Amr ibn Dinaar through a *Mursal* link that the Messenger of Allah ﷺ said:

كانت بنو اسرائيل اتخذوا قبور انبيائهم مساجد فلعنهم الله تعالى

“The people of Israel (the Jewish nation) took the tombs of their Prophets into an area of prostration; hence Allah Ta’ala cursed them.”¹⁰⁶

¹⁰⁵ Muwatta Imam Malik, Hadith 419. The previous Hadith has similar wordings but the chain of narration is slightly different, hence Imam Ahmad Rida has taken it as a different Hadith.

¹⁰⁶ Al-Musannaf Abdur Razzaq, Hadith 1591

Important clarification on turning the graves into mosques

Allama Qadhi Baydaawi and Allama Tayybi in *Sharah Mishkaat*, then Mullah Ali Qaari Makki in his *Mirqaat* state:

كانت اليهود والنصارى يسجدون القبور انبياءهم ويجعلونها قبلة ويتوجهون في الصلوة نحوها فقد اتخذوها اوثاناً فلذلك لعنهم ومنع المسلمين عن مثل ذلك

“The Jews and the Christians would prostrate before the graves of their Prophets, and they take the graves as their ‘Qibla’ – facing which they would worship. Hence, they regarded them as idols. Therefore, the Messenger of Allah ﷺ cursed them and prohibited the Muslims from performing such activities in similitude”¹⁰⁷

It is recorded in ‘*Majmaa’ Bahaar-ul-Anwaar*’ of Imam Muhammad Tahir As-Siddique (d. 981 A.H.):

كانوا يجعلونها قبلة يسجدون اليها في الصلوة كالوثن

“They would take them [the graves of the Prophets] as Qibla for their Prayers and they would prostrate towards it like an idol”¹⁰⁸

In *Tayseer* and ‘*Siraaj Muneer Sharah Jaami’us Sagheer*’ of Imam Qadhi Khan Hussain ibn Mansoor (d. 592 A.H.):

اتخذوها جهة قبلتهم

¹⁰⁷ Mirqaat Al-Mafaatih, Hadith 712

¹⁰⁸ Majmaa’ Bahaar-ul-Anwaar, under the word ‘qabr’, Maktab Darul Iman, Madinah, Vol. 4, Pg. 196

“The crux of the narration is that they considered the graves to be their direction of their prostrations.”¹⁰⁹

In ‘Zawaajir’, Imam ibn Hajar Makki (d. 973 AH) states:

اتخاذ القبور مسجداً معناه الصلوة عليه او اليه

“The connotation of ‘demarcating the graves of the Prophets into mosques’ is to perform the Prayer [Salaah] on or towards it [the graves].”¹¹⁰

Allama Turpashti mentioned both possibilities in ‘Sharah Masaabih’:

احدهما كانوا يسجدون بقبور الانبياء تعظيماً لهم وقصد العبادة- ثانيها التوجه الى
قبورهم في الصلوة

“Firstly, they would prostrate the graves of their prophets with the intention of worshipping them; and the second possibility is that they would prostrate towards it (without the intention of worship)”¹¹¹

Thereafter he states:

وكلا الطرفين غير مرضية

“Both prospects are disliked”

¹⁰⁹ Tayseer Sharah Jaami’ As-Sagheer, under the Hadith ‘Curse be upon the Jews’, Maktab Imam Shaafi, Riyadh

¹¹⁰ Az-Zawaajir, Kitaab As-Salaah, Ibn Hajr Makki

¹¹¹ Lam’aat at-Tanqeeh Sharah Mishkaat Al-Masaabih, Baab Al-Masaajid

Shaykh Muhaqqiq Abdul Haq (d. 1052 AH) referred to this statement and affirmed,

وفي شرح الشيخ ايضاً مثله

“Similar is mentioned in the Shaykh’s commentary”¹¹²

This is also confirmed in the exegesis of Imam ibn Hajar Makki who ultimately advocates that the prostration **for** the grave and prostration **towards** the grave is prohibited.

The second possibility is more sensible and it is objectively inclined because the Jews were not known to worship other than Allah Ta’ala. The jurists have elaborated that Christianity is much worse than Judaism in view of the fact that Christianity refutes the Oneness of Allah Ta’ala whereas Judaism only refutes Prophethood.

It is in *Durre Mukhtaar*:

النصراني شرمن اليهودي في الدارين

“Christians are more evil than the Jews in both worlds”¹¹³

In *Raddul Muhtaar* on the account of Bazzaaziya:

لان نزاع النصراني في الاليهات ونزاع اليهود في النبوات

“This is because our disagreement with the Christians is based on the Oneness of Allah Ta’ala meanwhile the disagreement with the Jews is in Prophethood”¹¹⁴

¹¹² Ash’aat al-Lam’aat Sharah Al-Mishkaat, Baab Al-Masaajid

¹¹³ Durr e Mukhtaar, Kitaab An-Nikaah, Baab Nikah Al-Kaafir

The noble and magnificent Imam of our *Madhab*, Imam Muhammad Ash-Shaybaani رحمته الله has inclined towards the second possibility towards the narrations in relation to the prohibition of prostration, as he states in the title of the chapter in his ‘*Muwatta*’:

بَاب الْقَبْرِ يَتَّخِذُ مَسْجِدًا أَوْ يَصِلُ إِلَيْهِ

“The chapter of demarcating the graves as the place of prostration, or performing the Prayer in its direction”

And under this chapter he relates this very narration of Abu Huraira رضي الله عنه:

قَاتَلَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

“May Allah destroy the Jews and the Christians, as they demarcated the graves of their Prophets into the place of prostration.”¹¹⁵

Allah Ta’ala Knows Best!

¹¹⁴ Radd al-Muhtaar, Kitaab An-Nikaah, Baab Nikah Al-Kaafir

¹¹⁵ Muwatta Imam Muhammad, Abwaabul Janaaiz, Hadith 321

THIRD SECTION

**150 attestations of the Jurists on
reverential prostration**

The act of prostration for other than Allah Ta'ala is prohibited in complete agreement. As far as the ruling of disbelief [*takfeer*] is concerned, we shall analysis six variations of such attestations:

- 1) Prostration for other than Allah Ta'ala is *Kufr* (disbelief);
- 2) Prostration for other than Allah Ta'ala is *Kufr e Mutlaq* (absolute disbelief);
- 3) In the difficult circumstances it is not *Kufr*, otherwise it is.
- 4) Intention during prostration for other than Allah is *Kufr*, otherwise if the intention is for Allah or if there is no intention then it is not *Kufr*;
- 5) Prostration for other than Allah with the intention of worship is *Kufr*, but with the intention of reverence it is not *Kufr*, and if there is no intention then it is also *Kufr*.
- 6) Prostration for other than Allah Ta'ala is not *Kufr* as long as the intention of worship is not present; and this ruling is the most authentic, most favourable and most objectively inclined towards the truth.

PART 1

1ST DIVISION

ON THE RULING OF ABSOLUTE PROHIBITION OF PROSTRATION FOR OTHER THAN ALMIGHTY ALLAH

Attestation 1

In ‘*Tibyaynul Haqaaiq*’ of Imam Fakhruddin Uthmaan ibn Ali Az-Zayl’ee (d. 743 A.H), on the two-hundred and second page of the first volume;

Attestation 2

In ‘*Ghunyatul Mustamli*’ of Imam Muhammad Ibraahim ibn Muhammad Al-Halabi (d. 956 A.H), on the two-hundred and sixty sixth page;

Attestation 3

In ‘*Fathullah-al-Mu’een*’ of Imam Sayyid Muhammad Abi As-Saud Al-Azhari Al-Hanafi (982 AH), on the two-hundred and ninetieth page of the first volume:

التواضع نهائية توجد في السجود ولهذا الوسجد. لغير الله تعالى يكفر

“*The boundary of humility is in the prostration and therefore to prostrate before other than Allah Ta’ala is Kufr*”¹¹⁶

¹¹⁶ Tibyaynul Haqaaiq, Baab Salaatul Mareedh, Vol. 1, Pg. 202

Attestation 4 & 5

In the 49th chapter of *Nisaabul Ihtisaab* (4) of Imam Umar ibn Muhammad As-Sanaami (d. 734 AH), it is narrated from ‘*Kifaaya Shu’bi*’ (5):

إذا سجد لغير الله تعالى يكفر لان وضع الجبهة على الارض لا يجوز الا لله تعالى

“If someone prostrates for other Allah Ta’ala then he is an disbeliever, because to place the forehead on the earth is impermissible except for Almighty Allah.”¹¹⁷

Attestation 6 & 7

It is in the ‘*Mabsut*’ of Imam Muhammad ibn Ahmed Al-Sarakhsi (d. 483 A.H) (6); and this is referenced in the five-hundred and thirty-fifth page of *Jaami’ ar-Ramooz* (7) of Imam Shams Ad-Deen Muhammad Al-Qahistaani (d. 962 AH):

من سجد لغير الله تعالى على وجهه التعظيم كفر

“The one who performs a reverential prostration for other than Almighty Allah is a disbeliever.”¹¹⁸

Attestation 8

In ‘*Minah-Ar-Raudh Al-Azhar fi Sharah Al-Fiqah Al-Akbar*’ of Mulla Ali Qaari Al-Makki (d. 1014 AH) on the two-hundred and thirty-fourth page:

¹¹⁷ Fataawa Nur ul Huda, in reference to Al-Mabsut, Maktab Haqqaniya, Kuwait, Pg. 439

¹¹⁸ Jaami’ Ar-Ramooz, Kitaab Al-Karaahiya

اقول وضع الجبين اقبح من وضع الخد فينبغي ان لا يكفر الا يوضع الجبين دون غيره

لان هذه سجدة مختصته لله تعالى

“(I say) that to set one’s forehead upon the ground is much worse than setting one’s face on the ground therefore it should be Kufr because prostration is an unique act [of the servant] for Allah Alone”

Firstly, if someone sets his forehead on the ground, on the basis of worship, then he becomes a disbeliever, even if he only kissed the ground, or bowed or simply intended. Hence, according to the authentic and reliable position, it is not disbelief to do so [with the intention of respect], and this is the truth and agreeable to the faith. Secondly, the forehead is comprised of two segments known as جبين. Therefore if one segment is placed on the ground then it will be included as placing the entire forehead. This point needs to be noted.¹¹⁹

Attestation 9

Allama Abdul Ali Al-Barzandi Qahistaani (d. 747 A.H) on the three-hundred and thirty-third page of his monumental *Sharah Wiqaya*,

¹¹⁹ The Noble Imam has manifested his profound knowledge of physiological anatomy in this paragraph as he cautions the readers that the forehead is comprised of two partitions. The forehead, in anatomical terms, is known as the frontal bone which is part of the skull inclusive of the axial skeleton. The frontal bone is indeed comprised of two partitions which are only fused when a child reaches the age of five or six. Afterwards, a vertical line distinguishes these two partitions which is known as metopic suture (Human Anatomy, Van De Graaf 6th Edition, Chapter 6, section on skull, page 144)

Attestation 10

Imam Nur-ud-Deen Ali Al-Baaqaani (d. 995 A.H) in his exegesis '*Majmaaul Anhar Sharah Multaqi Al-Bahar*' on the two-hundred and twentieth page of the second volume;

Both attestations (9 & 10) have been derived from '*Fatawa Zuhairiya*' of Imam Zuhair-ud-Deen Abu Bakr Muhammad ibn Ahmed (d. 619 A.H);

Attestation 11

Allama Muhammad Amin ibn Aabidin Ash-Shaami (d. 1252 A.H) relates from *Jaami'ur Ramooz* on the three-hundred and seventy-eight page of the fifth volume of his colossal *Raddul Muhtaar*:

يكفر بالسجدة مطلقاً

“(The person) becomes an absolute disbeliever by the act of prostration for other than Almighty Allah”¹²⁰

According to Imam Badruddin 'Ayni's (d. 855 AH) brevity and Mulla Ali Qaari's transmission the ruling of Zuhairiya is not something that is established. On the contrary, it is only a narration that is related to others in which it was considered to be of absolute disbelief. Majmaa'ul Anhar and Shaami have co-transmitted their attestations from Allama Qahistaani and there is no doubt that Imam 'Ayni is more reliable than him, hence we have not accounted the statement of Zuhairiya in our attestations.

¹²⁰ Raddul Muhtaar, Kitaab Al-Khatr wal Ibaaha, Vol. 5, Pg. 246, Darul Ihya, Beirut

Attestation 12

In *Ghaayatul Bayaan* of Shaykh Qawaam-ud-Deen Ameer Kaatib ibn Ameer Al-Taqaani (d. 758 A.H) states in his *Kitaabul Karaaha* (Book of Dislikes):

امأ السجود لغير الله فهو كافر اذا كان من غير اكره

“To prostrate for anyone other than Almighty Allah without (the matter of) force is Kufr.”¹²¹

Attestation 13

On the two-hundred and thirty-fifth page of *Minha ar-Rawdh*:

اذا سجد بغير الاكره يكفر عندهم بلا خلاف

“If a person prostrated before anyone other than Allah Ta’ala without the stipulation of force, then such a person will become a disbeliever as per the agreement”¹²²

The claim of being *‘in agreement’* is improper due to the following rationales:

- a) The authentic and most reliable ruling is based entirely on the intention of reverence and worship on which ample attestations are evident that will prove this point as we shall discuss further on;

¹²¹ This reference was taken from a hand written manuscript which may not be available nowadays.

¹²² Minah ar-Rawdh Al-Azhar, Fasl Fil Kufr Sareehann wa Kinaayah

- b) Proficient jurists have issued explicit rulings that reverential prostration is not disbelief; *in Fatawa Kubraa* of Imam Sadrush Shaheed Husaam-ud-Deen Umar ibn Abdul Azeez (d. 536 A.H), then in *Khazaanatul Mufteen* of Imam Hussain ibn Muhammad As-Sim'aani As-Samiqaani (d. 740 A.H) in the original handwritten manuscript in the section *Kitaabul Karaaha*, in which the Imam has related some incidents of Imam Sadrush Shaeed; thereafter he includes the abovementioned ruling of Ghaayatul Bayaan and states:

فهذا دليل على ان السجود نبيية التحية اذا كان خائفاً لا يكون كفراً فعلى هذا
القياس من سجدة عن السلاطين على وجه التحية لا يصير كافراً

“This is the affirmation that this is reverential prostration, and the doer will not become a disbeliever. Therefore, on this ruling the analogy has been implicated that those who prostrate before the kings will not become disbelievers.”¹²³

Then it is recorded in *Jaami'ul Fasooleen* of Shaykh Badr-ud-Deen Mahmood ibn Israel ibn Qaadhi (d. 823) in the second volume under the ruling of abhorrence:

فبذا تؤيد ما أمران من سجد للسلطان تكريماً لا يكفر

¹²³ Khazaanatul Fataawa, Kitaabul Karaahiya

“This former ruling explicitly indicates that whosoever prostrates before any king, in due of respect, then such a person will not turn into a disbeliever”¹²⁴

- c) The ruling of Mulla Ali Qaari will follow in which he implicates the ruling of forbiddance and not *Kufr* on the matter of prostration towards the illuminated Tomb of the Holy Prophet ﷺ.
- d) On the contrary, in **Attestation 27** it is stated that some scholars have indicated *Kufr* and the well-known ruling is that it is not *Kufr*. Therefore, leave alone the agreement, the statement (of this attestation being that of *Kufr* in agreement) alone is unfavourable, weak and inaccurate.

Attestation 14

Imam Ibn Hajar Makki in his ‘*A’laam ba Qawaati’ ul Islam*’ on the fifty-fifth page affirms:

علم من كلاهم ان السجود بين يدي الغير منه مأهو كفرومنه مأهو حرام غير كفر
فالكفر ان يقصد السجود المخلوق و الحرام ان يقصده الله تعالى معظماً به ذلك
للمخلوق من غير ان يقصده به ولا يكون له قصد

“From amongst the numerous assertions of the jurists it is analysed that the prostration for other than Allah Ta’ala is sometimes disbelief and at other times it is merely forbidden.

¹²⁴ Jaami’ al-Fasooleen, Al-Fasl Ath-Thaamin wa Ath-Thalaathoon

Disbelief will transpire if the intention to prostrate before the creation occurs, and forbidden is when the intention (of prostration) is for Allah Alone, meanwhile it is done towards a creation due to respect; or (it is forbidden) when there is no intention whatsoever.”¹²⁵

Attestation 15

In the handwritten manuscript of Imam Burhaan-ud-Deen Ibraahim ibn Abu Bakr Ikhlāati in his ‘*Jawaahirul Ikhlāati*’, in the section of *Kitaabul Istihsaan*;

Attestation 16

In ‘*Fatawa Hindiya (Fatawa Alamghiri)*’ from pages 367 to 369 in the fifth volume;

Attestation 17

In the 49th chapter of ‘*Nisaabul Ihtisaab*’ of Shaykh Umar Al-Sanaami (d. 738 A.H)

Attestation 18

All of the above (15 – 17) have been related from the erudite jurist, Imam Abu Ja’afar Hindwaani:

وهو اتم من قبل الارض بين ايدي السلطان او الامير او سجد له فان كان على وجه
التحية لا يكفر ولكن يصير اثماً مرتكباً الكبيرة وان كان سجد بنية العبادة للسلطان
او لم تحضره النية فقد كفر

¹²⁵ A’laam ba Qawaati’ ul Islam, Maktaba Haqqaniya, Istanbul, Pg. 388

“Whosoever kisses the ground in front of an emperor or a ruler, or if he prostrated before the king; if the intention was of reverence then there is no implication of disbelief upon him but he is surely a doer of a major offense. However, if the intention was to worship the king or if there was neither intention of worship nor any reverence then in these circumstances the person becomes a disbeliever”¹²⁶

Attestation 19

In Fataawa of Imam Zuhair-ud-Deen Marghinaani (d. 619 A.H);

Attestation 20

In its *‘Mukhtasar’* of Imam ‘Ayni;

Attestation 21

From this it is stated in *‘Ghamzal Uyoon wal Basaair’* of Imam Ahmed ibn Muhammad Al-Hamwi Al-Makki (d. 1097) on page 49;

Attestation 22

In *‘Fatawa Khulaasah’* of Imam Tahir ibn Ahmad [d. 542 AH] in Kitaabul Hibaa;

Attestation 23

And from this it is stated on the two-hundred and thirty-fifth page of *‘Minah ar-Rawdh’*:

¹²⁶ Fataawa Hindiya, Kitaab Al-Karaahiya, Baab al-Thaamin wal Ishroon

وهذا اللفظ الامام العيني قال بعضهم يكفر مطلقاً وقال اكثرهم هو على وجوه ان اراد به
 العبادة يكفر وان اراد به التحية لا يكفر ويحرم عليه ذلك وان لم تكن له ارادة كفر
 عند اكثر اهل العلم

(In the words of Imam ‘Ayni), “Some have related that the prostration for other than Allah Ta’ala is absolute disbelief, and numerous jurists have declared that there are certain conditions on this ruling; if the intention was to worship (someone other than Allah Ta’ala) then this is disbelief and if the intention was of reverence then it is not disbelief but it is prohibited. However, if no intention was established then according to the majority of scholars it is disbelief.”¹²⁷

The report of ‘Khulaasah’ is:

اما السجدة لهؤلاء الجبابرة فهي كبيرة هل يكفر قال بعضهم مطلقاً وقال بعضهم
 (وفي نسخة الطبع اكثرهم) المسالة على التفصيل ان اراد بها العبادة يكفر وان اراد بها
 التحية لا يكفر قال وهذا موافق لما قال وهذا موافق لما في سير الفتاوى والاصل

“As for the prostration before the emperors then this is a major offense, and whether such doer will be vindicated with disbelief or not is the case of difference of opinion. Some have said that he will be an absolute disbeliever and many have stated that this case depends on further information; if the doer had intended to worship then its disbelief and if reverence was intended then it is prohibited. This is in accordance to the verdict issued in Fatawa (of Imam Zuhair-

¹²⁷ Ghamzul Uyoon wal Basaair, in reference to Ayni’s Mukhtar al Fataawa Az-Zuhayriya

ud-Deen) on Kitaabus Seer and in Mabsoot of Imam Muhammad ﷺ”¹²⁸

Mulla Ali Qaari narrated this report in the following description:

في الخلاصة من سجد لهم ان اراد به التعظيم اى كتعظيم الله سبحانه كفروا ان اراد به
التحية اختار بعض العلماء انه لا يكفر اقول وهذا هو الاظهر وفي الظهيرية قال بعضهم
يكفر مطلقاً

*“It is in Khulaasah that whosoever prostrates an emperor due to reverence just as one would prostrate in reverence of Allah Ta’ala, then such a person comes out of the folds of Islam; and if the intention was to revere the emperor (as due to him) then according to some scholars of Islam such a person will not become a disbeliever. I say that this is the most evident and it is in Fatawa Zuhairiya that according to some scholars the person will become an absolute disbeliever.”*¹²⁹

In *Khulaasah* the word ‘worship’ is mentioned and not ‘reverence’ (as is in the words of Mulla Ali Qaari) and in the alternative the phrase, ‘according to some scholars’ is mentioned instead of ‘according to most scholars’ as it is in *Khulaasah*. Hence the overall viewpoint was that the word ‘reverence’ was used as analogous to worship in some handwritten manuscripts. Allah is All-Knowing!

Attestation 24

Imam Sadrush Shaheed in his ‘*Sharah Jaami ’us Sagheer*’;

¹²⁸ Khulaasatul Fataawa, Kitaab Alfaaz Al-Kufr, Al-Fasl Thaani

¹²⁹ Minh ar-Rawdh Al-Azhar, Fasl Fil Kufr Sareehann wa Kinaayah

Attestation 25

From him, Imam Samiqaani relates in his '*Khazaanatul Mufteen*' in the section *Kitaabul Karaahiya*;

Attestation 26

In '*Jawaahirul Ikhlaati*' in the chapter *Kitaabul Istihsaan*;

Attestation 27

From this it is narrated in *Fatawa Alamghiriya* in the fifth volume on the 368th page:

Attestation 28

In the three-hundred and fourteenth page of '*Jaami'ul Fasooleen*' of Imam Mahmood ibn Israel ibn Qadhi [d. 823 AH] of the second volume;

Attestation 29

In '*Majma'al Nawaazil*' of Imam Ahmed ibn Musa ibn Isa (d. 550 A.H);

Attestation 30

From '*Wajeezul Muheet*;

Attestation 31

In '*Jaami'ur Ramooz*' of Imam Shams-ud-Deen Muhammad Al-Qahistaani (d. 962 A.H) on page 535;

Attestation 32

The above was retrieved from ‘*Muheet*’ of Imam Burhaan-ud-Deen Mahmood ibn Taj-ud-Deen (d. 616 A.H);

Attestation 33

Again in ‘*Jaami’ul Fasooleen*’ on page 11;

Attestation 34

And in ‘*Majma’al Anhar*’ in the second volume of page 520; the following are the words of Imam Sadrush Shaheed:

من قبل الارض بين يدي السلطان او امير او سجد له فان كان على وجه التحية لا يكفر
ولكن ارتكب الكبيرة

“Whosoever kisses the ground before an emperor or a ruler, or if he prostrates before him, so if this was done due to salutation then he will not become a disbeliever. Yes, he will be guilty of a major sin.”¹³⁰

The words of ‘*Jaami’ur Ramooz*’ and others are:

لا يجوز فأنه كبيرة

“Kissing the ground and reverential prostration are disallowed and are major sins”¹³¹

In ‘*Jawaahir*’ and ‘*Hindiya*’ the words are:

¹³⁰ Khazaanatul Mufteen, Kitaab Al-Karaahiya

¹³¹ Khulaasatul Fataawa, Kitaabul Karaahiya

لايكفر ولكن يآثم بارتكابه الكبيرة هو المختار

“In other words according to the pristine religious view, the one who kisses the ground or prostrates in reverence (before an emperor) will not be held as a disbeliever but he will be a sinner as he has committed a major offense.”¹³²

The alternative statement in ‘Jaami’ul Fasooleen’ is:

آثم لو سجدة على وجه التحية لارتكاب ما حرم

“The one who performs the reverential prostration will be a sinner as he has committed the prohibited”¹³³

The words of ‘Majmaa’ul Anhar’ are:

من سجده على وجه التحية لا يكفر ولكن يصير آثماً مرتكباً الكبيرة

“In performance of reverential prostration he will not turn into a disbeliever but yes, he will be charged with a major sin.”¹³⁴

Attestation 35

It is in ‘Durre Mukhtaar, Kitaabul Khatr’;

Attestation 36

And it is mentioned in ‘Majma’al Anhar’:

¹³² Fataawa Hindiya, Kitaabul Karaahiya

¹³³ Jaami’ al-Fasooleen, Al-Fasl Ath-Thaamin wa Ath-Thalaathoon

¹³⁴ Majma’ Al-Anhar, Kitaabul Karaahiya

وهل يكفر ان على وجه العبادة والتعظيم كفروا ان على وجه التحية لا وصار آثماً مرتكباً

للكبيرة

“From this, whether a person becomes a disbeliever or not, then it is disbelief if it is done in due of worship or respect, and if done due to salutation then it is not disbelief but nevertheless a major offense”

Attestation 37

Allama Shaami states in his ‘*Raddul Muhtaar*’ in volume 5 on page 387:

تلفيق القولين قال الزيلعي وذكر الصدر الشهيد انه لا يكفر بهذا السجود لانه يريد به التحية وقال شمس الائمة السرخسي ان كان لغير الله تعالى على وجه التعظيم كفر

“There were two assertions on this issue. Firstly, it is Kufr to perform reverential prostration and this is the assertion of Imam Sarakhsi. Secondly, prostration of salutation is not Kufr and this is the assertion of Imam Sadrush Shaheed. According to the compiler of the exegesis of both Imams, he has taken both assertions and affirmed that reverential prostration is Kufr whereas prostration of salutation is not.”¹³⁵

Imam Sadrush Shaheed has hereby refuted *Kufr* and he has clearly associated the act of prostration of salutation with major offense which was seen in the 34th attestation. At times he takes respect [*ta'zim*] in its absolute definition and sometimes he correlates respect with salutation/greeting acts especially salutations for eminent persons. It shall be analysed

¹³⁵ Raddul Muhtaar, Kitaabul Khatr wal Ibaaha

in the 45th attestation from Imam An-Nasafi and in the 51st attestation from Imam Abdul Ghani Nablusi (may Allah Ta'ala preserve his secret) that they maintained salutation and reverential prostration to be the same entity meanwhile they brought worshipful prostration as its antagonist. Sometimes respect is regarded as the Divine respect necessary only for Allah Ta'ala which can be analysed in the 23rd attestation from '*Minah ar-Rawdh*' which is equivalent to worship in this sense; regarding which Imam Haskafi takes 'respect' as an antagonist to 'salutation' that is traced in *Durre Muntaqi*, and Imam Sarakhsi's viewpoint is on this analysis. Hence this explains and convenes two variant attestations into a singular stream of understanding and this is due to the *Tawfiq* of my Creator!

Attestation 38

In '*Kitaabul Asal*' of Imam Muhammad Ash-Shaybaani;

Attestation 39

In '*Fataawa Kubraa, Kitaabus Seer*' of Imam Ibn Hajr Haytami;

Attestation 40

From the above two sources we see in '*Fataawa Khulasa, Kitaabul Alfaaz al-Kufr*' of Allama Tahir ibn Abdur Rashid Bukhari;

Attestation 41

In '*Fataawa Ghayaathiya*' of Imam Dawood ibn Yusuf Al-Khateeb Al-Hanafi;

Attestation 42

In ‘*Muheet*’ of Imam Burhaanuddeen;

Attestation 43

Retrieving from the above it is mentioned in ‘*Sharah Fiqh e Akbar*’ of Mullah Ali Qaari on page 35;

Attestation 44

In ‘*Nisaabul Ihtisaab*’ under chapter 49;

Attestation 45

In the ‘*Wajeez*’ of Imam Kurduri in the sixth volume on page 343;

Attestation 46

In ‘*Ikhtiyaar Sharah Mukhtaar*’ of Imam Abdullah ibn Mahmud Al-Mawsali (683 AH);

Attestation 47

And from this it is reported in ‘*Sharah Multaqi*’ of Allama Shaykhi Zaadah in volume 2 page 520:

إذا قال أهل الحرب لمسلم أسجد للملك والقتلتك فألا فضل ان لا يسجد لان هذا
كفر صورة والافضل ان لا يأتي بها هو كفر صورة وان كان في حالة الاكراه

“When any Harbi (oppressive) disbeliever threatens a Muslim to prostrate before a king or an emperor on the force of death, then the preferable choice is not to prostrate because this is

the case of Kufr and to avoid the scenario of Kufr is preferred even in difficult circumstances."¹³⁶

Attestation 48

In *Fatawa* of Qadhi Hasan ibn Mansoor (d. 592 A.H) in volume 4 on page 378;

Attestation 49

From this it is stated in *Fatawa Hindiya* in the fifth volume on page 368;

Attestation 50

In '*Al-Ishabaah wan Nazaair*' of Imam ibn Nujaym [d. 970 AH] in the first chapter under the second law;

Attestation 51

From this it is in '*Hadiqatun Nadiyya*' of Imam Abdul Ghani Nablusi (d. 945 A.H) in the first volume on page 381;

Attestation 52

In '*Khazaanatul Mufteen under Kitaabul Karaahiya*' of Imam Samiqaani;

Attestation 53

The above is retrieved from '*Fatawa Kubraa*' of Imam Ibn Hajr Al-Haythami;

¹³⁶ Minh ar-Rawdh Al-Azhar, Fasl Fil Kufr Sareehann wa Kinaayah

Attestation 54

In the '*Waaqiaat e Imam Naatifi*',

Attestation 55

From this we retrieve the attestation of '*Ayoonul Masaail*' of Imam Abul Laith Nasr ibn Muhammad Al-Samarqandi (d. 378 A.H);

Attestation 56

Also from attestation 54, we source '*Waaqi'aat Imam Sadrush Shaheed Baabul Ay'nul lil Ayoon*';

Attestation 57

From the above we trace '*Ghaayatul Bayaan Kitaabul Karaahiyah*' of Shaykh Qawaamud-Deen (d. 758 A.H);

Attestation 58

And it is stated in '*Jaami'ul Fasooleen*' from '*Waaqi'aat Naatifi*' in the second volume on page 314:

لو قال للمسلم اسجد للملك والاقتلناك قالوا ان امرؤه بذاك للعبادة فالأفضل له ان
لا يسجد كمن اكره على ان يكفر كان الصبر افضل وان امرؤه بالسجود للتحية
والتعظيم كالعبادة فالأفضل له ان يسجد

“If a disbeliever commands a Muslim to prostrate before a king or else they shall kill him; then if the disbeliever is forcing him to perform a worshipful prostration then in this case the superlative choice would be not to prostrate. Because in the case between committing Kufr and abhorrence, it is

preferred to practice patience; and if they are forcing to perform a reverential prostration then the preference would be to prostrate and save one's life."¹³⁷

It is clearly understood from the above ten attestations that to prostrate before anyone other than Almighty Allah is worse than consuming alcohol and pork. The ruling is that if anyone is threatened to consume these abhorrent foods over their lives or losing parts of their bodies or even over for an injury, then the law dictates that to eat these things becomes obligatory otherwise it will be a sin

It is mentioned in *Fatawa Alamghiri*:

إذا اخذ رجلا وقال لا تقتلنك او لتأكلن لحم هذا الخنزير يفترض عليه التناول

*"If someone apprehends another person and forces him to consume the flesh of the swine on the threat of death, then it is obligatory for the victim to consume the flesh (to save himself from being murdered)"*¹³⁸

It is in *Durr-e-Mukhtaar*:

أكره على اكل لحم خنزير بقتل او قطع عضوا وضرب مريح فرض فان صبر فقتل اثم

"If a person is intimidated with murder or with amputation or with an intense injury on the cost of not consuming the flesh of a swine, then (in these circumstances) it is obligatory for this person to consume the swine (to save his life). On the contrary, if he practised perseverance instead of consuming

¹³⁷ Fataawa Hindiya, Kitaabul Karaahiya

¹³⁸ Fataawa Hindiya, Kitaabul Ikraah

the swine, and thereafter was murdered, then such a person will be a sinner”¹³⁹

An important point to note is that if a person is threatened with murder on the cost of not performing the reverential prostration; then in such a case the performance of the prostration has been stated as ‘preferable’, neither obligatory nor compulsory. In other words, to be murdered is permissible for not committing reverential prostration however to save one’s life is preferable; hence it is deduced that to prostrate before anyone other than Allah for reverence is much worse than consuming alcohol and swine. Allah Forbid! And it has to be worse since the consumption of pork has no resemblance in the act of worshipping other than Allah Ta’ala; in addition, no jurist has considered such an act to be *Kufr* without a condition.

On the contrary, a group of Jurists have declared the act of reverential prostration to be *Kufr* and such an act is an oppressive act to the Rights of Allah Ta’ala. If a person has faith and righteousness within him, then such contemplation is sufficient for his guidance.

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

“And it adds loss only to the unjust”

Attestation 59

In *Alamghiri*, in the fifth volume on page 369, it is stated from;

¹³⁹ Durr e Mukhtaar, Kitaabul Ikraah

Attestation 60

Fatawa Gharaaib as follows:

لا يجوز السجود الا الله تعالى

“*Sajdah (prostration) for anyone other than Allah Ta’ala is impermissible*”¹⁴⁰

Attestation 61

We saw in ‘*Al-Ikleel*’ previously in the first section, the following comment on the Qur’anic verse:

فيه تحريم السجود لغير الله تعالى

“*In this there is a prohibition of prostrating for other than Allah*”¹⁴¹

Attestation 62

In the forty-ninth chapter of *Nisaabul Ihtisaab*;

Attestation 63

It is narrated by a Taabi’i who was from the first generation of the Companions in the Caliphate Era of Sayyidina Umar رضي الله عنه:

ان السجود في دين محمد صلى الله تعالى عليه وسلم لا يحل الا الله تعالى

¹⁴⁰ Fataawa Hindiya, Kitaabul Karaahiya

¹⁴¹ Al-Ikleel fi Istimbat at-Tanzeel, Verse 3:80

“Without a doubt, in the Deen of Muhammad ﷺ it is not permissible to prostrate for anyone except for Allah Ta’ala”¹⁴²

Attestation 64

In *Tariqa Muhammadiya*, in the thirteenth volume along with dictating the impermissibility of humiliation, it is further stated:

ومنہ السجود والركوع والانحناء للكبراء عنه الملاقاة والسلام وردة

“It is amongst the acts of humiliation to prostrate, bow or act close to bowing upon greeting and saluting the pious personalities”¹⁴³

Attestation 65

On the 227th page of *Minah ar-Rawdh*:

السجد حرام لغيره سبحانه تعالى

“Prostration for other than Allah Ta’ala is prohibited”¹⁴⁴

Attestation 66

In the *Rawdh* of Imam Nawawi,

¹⁴² Nisaabul Ihtisaab

¹⁴³ At-Tariqah Al-Muhammadiya

¹⁴⁴ Minah ar-Rawdh Al-Azhar, Fasl Fil Kufr Sarehann wa Kinaayah

Attestation 67

In the *A'laam bi qawaati'ul Islaam* of Imam ibn Hajar Makki on the thirteenth page:

ما يفعله كثيرون من الجهلة الظالمين من السجود بين يدي المشائخ فان ذلك حرام
قطعا بكل حال سواء كان للقبلة او لغيرها وسواء قصد السجود لله تعالى او غفل وفي بعض
صوره ما يقتضى الكفر عافانا الله تعالى من ذلك

*“Those who prostrate before the ignorant pseudo-Sufis, in every circumstance this is utterly forbidden; irrespective of whether it is towards the Qibla or not, or whether it is with the intention of prostration for Allah or if the intention is absent. In some cases such a practice is demanding of Kufr”*¹⁴⁵

Attestation 68

In *A'laam* on the fifty-fifth page:

قد صرحوا بان سجود جهلة الصوفية بين يدي مشايخهم حرام وفي بعض صورة
ما يقتضى الكفر

*“The Scholars have elaborated that the prostration performed by the ignorant for the pseudo-Sufis is prohibited and in some cases it is disbelief.”*¹⁴⁶

Attestation 69

In *Ghaayatul Bayaan* under the discussion of prostration:

¹⁴⁵ A'laam bi qawaati'ul Islam, Maktaba Haqiqqa, Istanbul, Pg. 349

¹⁴⁶ A'laam bi qawaati'ul Islam, Maktaba Haqiqqa, Istanbul, Pg. 388

وما يفعلُه بعضُ الجُهالِ من الصوفيةِ بين يدي شيخهم فحرم محض اقتبح البدع فينبهون
عن ذلك لامحالة

“The prostration which the pseudo-Sufis perform before their ignorant guides/mentors is highly unlawful and it is of the foulest innovation. They must be forced away from such atrocities”¹⁴⁷

Attestation 70

In the *Wajeez* of Imam Haafizud-Deen Muhammad ibn Muhammad Kurduri, in the sixth volume on page 343:

وبهذا علم ان ما يفعلُه الجهلة لظواغيتهم ويسمونه بأيكاه كفر عند بعض المشائخ
وكبيرة عند الكل فلوا اعتقدوا مباحة يشخه فهو كافر وان امره شيخه به ورضى به
مستحسناله فالشيخ النجدي ايضاً كافر ان كان اسلم في عمره

“Here it is understood that the prostration which the ignorant groups perform before their rebellious Shaykhs and they consider such to be beneficial; according to some scholars this is Kufr and it is a major offence as per the consensus. Hence, if this act is considered to be permissible for one’s Shaykh, then this is Kufr; and if his Shaykh commands him to prostrate before him and this person commits it willingly, then such a Shaykh-e-Najdi becomes a disbeliever if he was a Muslim in the first place.”¹⁴⁸

In other words, the self-proclaiming divinity-seekers tend to instruct people to prostrate before their ‘holy’ selves; are

¹⁴⁷ Al-Binaaya Sharah Al-Hidaaya, Kitaab Al-Karaahiya

¹⁴⁸ Fataawa Bazzaaziya, Kitaab Alfaaz Takoonu Islamann

inherently disbelievers, but suppose if this was not the case, then to deem something, that is explicitly forbidden as per the consensus, to be 'excellent' has definitely ditched them into the dungeons of disbelief. Allah Forbid!

All Praise is to Allah Ta'ala! These were the seventy attestations on the ruling of reverential prostration which is solely for Allah Alone. And for other than Him, whatsoever the intention, is prohibited, prohibited, prohibited! It is a major offence, offence, offence! Praise be to Allah in abundance and revered salutations and greetings be upon our Master, the Messenger, his Family and Companions!

2ND DIVISION

ON THE RULING OF PROHIBITION OF KISSING THE GROUND BEFORE A PERSONALITY

The prohibition of kissing the soil or surface or ground before a blessed personality is also unlawful and this ruling occurred in the previous fifteen attestations. For specificity the following additions are presented:

Attestation 71

In *Jaami'us Sagheer* of Imam Kabeer;

Attestation 72

From it we trace *Fataawa Taatarkhaaniya* of Allama Aalam bin Al A'ala Al Ansari Dehlwi (d. 786 AH)

Attestation 73

And from *Taatarkhaaniya* we trace *Alamghiri* in the fifth volume on page 369;

Attestation 74

Then, in *Kaafi Sharah Waafi* of Imam Abul-Barkaat Nasafi;

Attestation 75

In *Ghaayatul Bayaan* under *Kitaabul Karaaha*;

Attestation 76

In *Kifaaya Sharah Hidaaya* of Imam Jalaalud-Deen Kirmaani (d. 800 AH) in the fourth volume on page 43;

Attestation 77

In *Tibyaynul Haqaaiq*, in the sixth volume on page 25;

Attestation 78

In *Tanveerul Absaar* of Imam Abu Abdullah Muhammad ibn Abdullah Ghaazi (d.);

Attestation 79

In *Durr e Mukhtaar* of Allama AlaudDeen Muhammad Damishqi under *Kitaabul Khatr*;

Attestation 80

In *Majmaa'ul Anhar Sharah Multaqi Al-Bahar* in the second volume on page 520;

Attestation 81

In *Fathul Mu'een Alal Kanz* in the third volume on page 402;

Attestation 82

In *Jawaahirul Iklaati* under *Kitaabul Istihsaan*;

Attestation 83

In *Takmilaatul Bahrur Raaiq* of Allama Touri in the eight volume on page 226;

Attestation 84

In *Sharah Al-Kanz*;

Attestation 85

In *Fatawa Gharaaib*;

Attestation 86

And from the above it is traced in *Fatawa Hindiya* (*Alamgheeriya*); in these sixteen pristine attestations it is stated:

ما يفعلونه من تقبيل الارض بين يدي العلماء والعظماء فحرام والفاعل والراضى به
آثمَان

*“It is prohibited to kiss the ground before the Scholars and the Pious. The one who commits such an act and the one who agrees with it are both sinners”*¹⁴⁹

Kaafi, Kifaaya, Ghaayatul Bayaan, Tibyayn, Durr e Mukhtaar, Majma’, Abu Sa’ood and Jawaahir have added:

لانه يشبه عبادة الوثن

*“Because this has resemblance to idol-worship”*¹⁵⁰

The words of *Allama Touri* are:

لانه اشبه بعبدة الاوثان

*“The doer is regarded similar to the idol-worshippers”*¹⁵¹

¹⁴⁹ Durr e Mukhtaar, Kitaab Al-Khatr wal Ibaaha

¹⁵⁰ Durr e Mukhtaar, Kitaab Al-Khatr wal Ibaaha

¹⁵¹ Takmilaat Bahrur Raaiq, Kitaabul Karaahiya

Attestation 87

Allama Sayyid Ahmed Tahtaawi stated as a footnote on *Durre Mukhtaar*, in the fourth volume on page 192,

يشبه عبادة الوثن لانه فيه صورة السجود لغير الله تعالى

“The reason this is similar to idol worship is because in this act there is a case of prostrating before other than Allah”¹⁵²

Kissing the ground is actually not prostration because prostration requires the forehead to be placed on the ground. Hence, due to the resemblance the kissing the ground is referred to as idol worship. If such an act only (ground kissing) deems one to be similar to an idol worshipper, then how worse will it be to perform the act of prostration itself? Allah Forbid!

Attestation 88

In *Ghunya Dhawil Ahkaam* of Allama Sharnublaali in the first volume on page 318;

Attestation 89

This is traced from the text of *Mawaahibur Rahmaan*;

يحرم تقبيل الارض بين يدي العالم للتحية

“To kiss the ground before a Jurist with the intention of salutation is forbidden”¹⁵³

¹⁵² Haashiya At-Tahtaawi Ala Ad-Durr Al-Mukhtaar

Attestation 90

In *Khaadimi Alal Durar* on page 155:

تقبيل الارض والانحناء ليس بجائز بل محرم

“To kiss the ground or to bow is not permissible, it is prohibited”¹⁵⁴

Attestation 91

It is in *Raddul Muhtaar*, in the fifth volume on page 379;

Attestation 92

In *Durr e Muntaqi Sharah Multaqi* in the chapter of types of kissing:

حرام لارض تحة وكفر لها تعظيماً

“To kiss the ground out of salutation is forbidden and in due of reverence it is disbelief”¹⁵⁵

Attestation 93

In *Fatawa Zuhairiya*;

Attestation 94

In the *Mukhtasar* of Imam ‘Ayni;

¹⁵³ Ghunya Dhawil Ahkaam Haashiya Durar wa Ghurar, Kitaabul Karaahiya

¹⁵⁴ Haashiya Al-Khaadimi Ala Ad-Durar Sharah Al-Ghurar, Kitaabul Karaahiya

¹⁵⁵ Al-Durar Al-Muntaqi fi Sharah al-Muntaqi, Fasl fi Bayaan Al-Ahkaam al-Fitr

Attestation 95

From this it is traced to *Ghamzul 'Ayoon* on page 31;

Attestation 96

In *Sharah Fiqh-e-Akbar* on page 335:

امأ تقبيل الارض فهو قريب من السجود الا ان وضع الجبين او الخد على الارض
افحش واقبح من تقبيل الارض

“To kiss the ground is close to prostration, and to place the face or forehead on the ground is much worse and repulsive”¹⁵⁶

¹⁵⁶ Minh ar-Rawdh Al-Azhar, Fasl Fil Kufr Sareehann wa Kinaayah

3RD DIVISION

ON THE RULING OF PROHIBITION OF BOWING TO THE EXTENT OF *RUKU* BEFORE A PERSONALITY

The attestations 64 and 69 have been mentioned above. Now let us analyse further thirty (30) attestations on its prohibition:

Attestation 97

In *Zaahidi*;

Attestation 98

We trace this in *Jaami'ur Ramooz* on page 535 from the above;

Attestation 99

And we find this from *Raddul Muhtaar* in the fifth volume on page 378;

Attestation 100

Hence, in Shaykhi Zaadah alal *Multaqi* in the second volume on page 520:

الانحناء في السلام الى قريب الركوع كالسجود

“During the greetings; to bend close to Ruku (bowing) is also in similitude to prostration”¹⁵⁷

¹⁵⁷ Jaami' Ar-Ramooz, Kitaab Al-Karaahiya

Attestation 101

In *Shar'atul Islam*;

Attestation 102

It is stated in the exegesis of the above; *Sharah Mafaatihul Jinaan*, on page 312:

(لا يقبله ولا ينحنى له) لكونها مكرهين

“Neither kiss (the ground) nor bow (to the extent of Ruku) since both acts are disliked”¹⁵⁸

Attestation 103

In *Ihyaa-ul-Uloom* of Hujjatul Islam Imam Al-Ghazzali in the second volume on page 124;

Attestation 104

Also it is recorded in *Ittihaaf As-Saadah* in the sixth volume on page 281;

(الانحناء عند السلام منهي عنه) وهو عن فعل الاعاجم

“It has been prohibited to bow during greetings because such an act is that of the fire-worshippers”¹⁵⁹

Attestation 105

In ‘*Ayn al-ilm*

¹⁵⁸ *Sharah Shar'atul Islam, Fasl Fi Sunan*

¹⁵⁹ *Ittihaaf As-Saadah al-Muttaqeen, Kitaab Aaadab al-Ikhwaaw was Suhba*

Attestation 106

In *Sharah Ali Qaari* in the first volume on page 274;

Attestation 107

From *Dhukhayra*;

Attestation 108

And in *Muheet*:

(لا ينحنى) لان الانحناء يكره للسلاطين وغيرهم ولانه صنيع اهل الكتاب

*“Do not bow during the greetings whether for a king or anyone else as this is not permitted. Another reason for the prohibition is that such an act is that of the Jews and the Christians”*¹⁶⁰

Attestation 109

In *Hadiqatun Nadiyya Sharah Tariqatum Muhammadiya*, in the first volume on page 381:

معلوم ان من لقي احد امن الاكابر فحنى له رأسه او ظهره ولو بالغ في ذلك فمراده التحية والتعظيم دون العبادة فلا يكفر بهذا الصنيع وحال المسلم مشعر بذلك على كل حال واما العبادة فلا يقصدها الا كافر اصل في الغالب ولكن التملق الموصل الى هذا المقدار من التذلل مذموم ولهذا جعله المصنف رحبه الله تعالى من التذلل الحرام ولم يجعله كفرا

¹⁶⁰ Sharah ‘Ayn Al-Ilm of Mullah Ali Qaari, Al-Baab Ath-Thaamin

“It is known that those who salute and greet the pious bend their heads or their abdomen, even if they exaggerate in this act, their intention is for salutation and reverence only and definitely not for their worship. Due to this deed they will not turn into disbelievers. The fact that they are Muslims is itself the manifestation of their intentions (of salutation and reverence) because the intention of worship will only creep into those who are disbelievers initially. Yes! Such exaggerative bowing that leads one to humiliation is evil. Hence, for this reason the blessed author (of Tariqa Muhammadiya [Shaykh Muhammad ibn Babar Ali Al-Ma’arof Babarkali]) has stated that bowing is only prohibited and (it is) not Kufir”¹⁶¹

Attestation 110

Imam I’zzud-Deen ibn Abdus Salaam (d. 660 AH) has been narrated by;

Attestation 111

Imam Ibn Hajar Makki in his *Fataawa Kubraa* in the fourth volume on page 247;

Attestation 112

And from him, we trace the words of Imam Nablusi in his *Hadiqa* on page 381:

الانحناء البالغ الى حد الركوع لا يفعله احد الا حد كالسجود ولا بأس به انقص من حد
الركوع لمن يكره من اهل الاسلام

¹⁶¹ Hadiqatun Nadiyya, Wal-Khalquth Thaani Ashr

“No one is allowed to bow, to the extent of Ruku, for anyone like a prostration; and there is no harm to bow less than this (less than the extent of Ruku) for the respected people of Islam”¹⁶²

This is the assembling point of many attestations into a single platform of agreement and altogether they are reinforcing each other in its stance. And that which is mentioned in *Fataawa Alamghiriya* from *Fataawa Gharaaib*; that it is permissible to make *qiyaam* [standing] and *musafaha* [handshaking] for the creation; those four attestations – which have been mentioned earlier – have been indicated by the Scholars here above. Therefore; these were all seven attestations and all ability is from Allah Ta’ala!

Attestation 113

In the *Waaqiaat Imam Naatifi*;

Attestation 114

In the *Multaqat* of Imam Naasirud-Deen;

Attestation 115

From both attestations, we retrieve from *Nisaabul Ihtisaab* of Imam Umar ibn Muhammad Al Sanaami in the 49th Chapter;

Attestation 116

In *Jawaahir Ikhlaati* in *Kitaabul Istihsaan*;

Attestation 117

¹⁶² Hadiqatun Nadiyya, Wal-Khalquth Thaani Ashr

From this it traces to the fifth volume of *Alamghiri* on page 369:

الانحناء للسلطان او لغيره مكروه لانه يشبه فعل المجوس

“*It is prohibited for anyone to bow down before any king or ruler as this action is in semblance to the fire-worshippers*”¹⁶³

Attestation 118 & 119

In the second volume of *Majmaa'ul Anhar* (118) on page 521 which is outlined in *Fasool e I'maadi* (119):

يكره الانحناء لانه يشبه فعل المجوس

“*To bow is unlawful as this is similar to the actions of the fire-worshippers*”¹⁶⁴

Attestation 120

In *Mawaahib-ur-Rahman*;

Attestation 121

From it, it is stated by Imam Sharnublaali (1069 AH) [author of *Nur al-'Idah*] in the first volume on page 318;

Attestation 122

In the *Muheet*;

¹⁶³ Fataawa Hindiya, Kitaabul Karaahiya

¹⁶⁴ Majma' al-Anhar, Kitaabul Karaahiya

Attestation 123

This it is outlined in *Jaami'ur Ramooz* on page 535;

Attestation 124

And Imam Shaami reports this from the above in his *Raddul Muhtaar* in the fifth volume on page 378:

يكره الانحناء للسلطان وغيره

“It is not permitted to bow for a king or anyone else”¹⁶⁵

Attestation 125

In *Fatawa Kubra* of Imam Haytami:

الانحناء بالظهر يكره

“It is detested to bend the abdomen (i.e. to bow before a superior)”¹⁶⁶

Attestation 126

Alamghiri in the fifth volume on page 369;

Attestation 127

And this is retrieved from *Fataawa* of Imam Tamartaashi:

يكره الانحناء عند التحية وبه ورد النهي

“It is prohibited to bow during salutations and greetings as there is a narration that implements its prohibition”¹⁶⁷

¹⁶⁵ Raddul Muhtaar, Kitaabul Khatr wal Ibaaha

¹⁶⁶ Al-Fataawa Al-Kubra, Baab As-Seer

¹⁶⁷ Fataawa Hindiya, Kitaabul Karaahiya

PART TWO

DIVISION 1

ON THE RULING OF PROHIBITION IN RELATION TO THE PROSTRATION BEFORE THE TOMBS /GRAVES OR TO KISS THE SOIL IN FRONT OF IT, AND TO BOW TO THE EXTENT OF *RUKU*:

Attestation 128

In the *Mansak Mutawassit*;

Attestation 129

In the *Maslak Mutaqassit Sharah Mansak Mutawassit* of Mullah Ali Qaari on page 293:

(لايس عند زيارة الجدار) ولا يقبله (ولا يلتصق به ولا يطوف ولا ينحنى ولا يقبل
الارض فإنه) اي كل واحد (بدعة) غير مستحسنه

*“During the visitation of the most illuminated mausoleum of the Messenger of Allah ﷺ; do not touch the blessed walls, do not kiss it, do not embrace it, do not perambulate, do not bow and do not kiss the ground since all of these fall under foul innovations”*¹⁶⁸

There is a difference of opinion in the case of kissing. As for the embracing and touching [the walls] being disallowed, this is in the context of keeping up with the dignity of the place. The statement of Mullah Ali Qaari should not be considered

¹⁶⁸ Al-Maslak Al-Mutaqassit fi al-Mansak al-Mutawassit, Darul Kitaab, Beirut, Pg. 342

as something that is against the actions of respect; because it is mentioned that to embrace and touch are from the specialities of the Qibla. How can he [Mullah Ali Qaari be against it] since the Jurists have considered the kissing of the Qur'an and the hands and feet of the Pious to be commendable; in addition they have openly expressed the act of kissing the *roti* [bread].

The 'bowing' means to bow to the extent of *ruku* position and the perambulation [*tawaaf*] is the one which is perambulated for the aim of reverence only; both of which are prohibited.

Attestation 130

Mullah Ali Qaari further adds:

اما السجدة فلا شك انها حرام فلا يغتر الزائر بما يرى من فعل الجاهلدين بل يتبع
العلماء العالمين

*“As for the prostration of the illuminated shrine then this is explicitly forbidden. Do not be fooled by the ignorant group but follow the teachings of the blessed scholars”*¹⁶⁹

Attestation 131

In *Zawaajir 'an Iqtiraaf al Kabaair*, in the first volume on page 110:

¹⁶⁹ Al-Maslak Al-Mutaqassit fi al-Mansak al-Mutawassit, Darul Kitaab, Beirut, Pg. 342

قوله صلى الله تعالى عليه وسلم لاتتخذوا قبرى وثناً يعبدى بعدى اى لاتعظموه تعظيم
غيركم لا واثانهم بالسجود له اونحوه فان ذلك كبيره بل كفر بشرطه

“The words of the Holy Prophet ﷺ, ‘do not idolise my tomb’; means that do not perform reverential prostrations or something similar to it as how your rivals commit to their idols. To prostrate is definitely a major sin but with the intention of worship is Kufr”¹⁷⁰

¹⁷⁰ Az-Zawaajir, Kitaab As-Salaah

DIVISION 2

ON THE RULING OF PROHIBITION IN RELATION TO THE PROSTRATION FOR ALMIGHTY ALLAH BEFORE A GRAVE; EVEN IF IT IS IN THE DIRECTION OF THE QIBLA:

Attestation 132

In the *Haashiya Al-Tahtaawi alal Durr-al-Mukhtar* of Imam Tahtaawi who comments in the marginal notes of *Durr-e-Mukhtar* in the first volume on page 183:

قوله مقبرة لان فيه التوجه الى القبر غالباً الصلوة اليه مكروهة

“Salaah is disliked in the graveyard because in this scenario a random grave will be faced and to perform Salaah facing a grave is abhorrent”¹⁷¹

Attestation 133

In the *Hilya Al-Mujalla* of Imam Muhammad ibn Muhammad Ameer Al-Haaj (d. 879 A.H);

Attestation 134

In *Raddul Muhtaar* in the first volume on 394th page:

المقبرة اذا كان فيها موضع اعد للصلوة وليس فيه قبر ولا تجاسة وقبلة الى قبر فالصلوة
مكروهة

“In the graveyard, if a certain area has been prepared for Salaah and there is neither any grave nor filth in the vicinity

¹⁷¹ Haashiya Al-Tahtaawi alal Durr-al-Mukhtar, Kitaabus Salaah

but the direction of the Qibla is towards a grave; then also such a Salaah will be repugnant”¹⁷²

Attestation 135

In the *Mujtaba Sharah Quduri*;

Attestation 136

In the second volume of *Bahr-ur-Raaiq* of Shaykh Zainud-Deen ibn Ibraahim ibn Nujaim (d. 970 A.H.) on page 209;

Attestation 137

And in the first volume of *Fathul Mu’een* of Sayyid Muhammad Abi As-Saud Al-Hanafi [d. 982 AH] on page 362:

يكره ان يطأ القبر او يجلس او ينام عليه او يصلى عليه او اليه

“It is abhorrent to perambulate a grave or to sit on it or to sleep on it or to perform Salaah on it or towards it”¹⁷³

Attestation 138

In the *Hilyah Al-Mujalla*;

Attestation 139

And in *Raddul Muhtaar* on page 935:

تكره الصلوة عليه واليه لورود النهى عن ذلك

¹⁷² Raddul Muhtaar, Kitaabus Salaah

¹⁷³ Fathul Mu’een, Baab Al-Janaaiz

“It is not permissible to perform Salaah on a grave or towards a grave because the Messenger of Allah ﷺ has prohibited it”¹⁷⁴

Attestation 140

Imam Zayl’ee states in his *Tibyaynul Haqaaq* in the first volume on page 246:

يكره ان ينبغى على القبر او يقعد عليه او يصلى اليه نهى عليه الصلوة والسلام عن اتخاذ
القبور مساجد

“It is illicit to construct a wall on a grave or to sit on it or to face it during Salaah since the Messenger of Allah ﷺ has prohibited the graves to be transformed into mosques”¹⁷⁵

Attestation 141

In *Zawaajir*, in the first volume on page 117:

من ثم قال اصحابنا تحرم الصلوة الى قبور الانبياء والاولياء تبكاً واعظاماً

“Due to this our scholars have stated that to perform Salaah facing the shrines of the Prophets and the Pious is prohibited, even though, if the intention is for reverence and blessings”¹⁷⁶

Attestation 142

Also in *Zawaajir* on page 116;

¹⁷⁴ Raddul Muhtar, Baab Salaatil Janaaiz

¹⁷⁵ *Tibyaynul Haqaaq, Baab al-Janaaiz*

¹⁷⁶ *Az-Zawaajir, Kitaab As-Salaah*

Attestation 143

Various scholars have mentioned in relation to the major sins:

والصلاة اليها

“To perform Salaah facing a grave is a major sin”¹⁷⁷

Attestation 144

In the *Irshaad Al-Saari* of Imam Ahmed Qastalaani (d. 923 A.H.) who states;

Attestation 145

Through *Tahqeeq Imam Abul Fareej*;

يحرم ان يصلى متوجهاً الى قبره صلى الله تعالى عليه وسلم

“Prohibited is the performance of Salaah facing the Shrine of the Messenger of Allah ﷺ”¹⁷⁸

The abhorrence of performance of *Salaah*, inclusive of bowing and prostrations, in facing a grave is not due to the *Salaah* itself because funeral prayer (*Namaaz e Janaaza*) is also *Salaah* and in this situation the deceased is placed in front of the Imam and the congregation, being one of the conditions of the funeral prayer, without which this *Salaah* will be invalid. And if such a deceased has been buried without a funeral prayer then the command of *Shari’ah* is to perform the funeral prayer in front of the grave of that deceased. Hence, it is evident that the abhorrence of

¹⁷⁷ Az-Zawaajir, Kitaab As-Salaah

¹⁷⁸ Irshaad As-Saari Sharah Sahih Al Bukhari

performance of *Salaah* facing a grave is not due to the *Salaah* itself but due to the *Ruku* and *Sujood* (bowings and prostrations) which is only for Almighty Allah; and the prayer area invites a person in facing only towards the Qibla and not towards the graves. In addition, the presence of a grave transforms the prostrations and bowings for Almighty Allah into repugnancy then reflect how worse will be to aim the prostrations for the graves itself!

DIVISION 3

ON THE RULING OF PROHIBITION IN RELATION TO THE DIRECTION OF A MOSQUE TOWARDS A GRAVE:

Attestation 146

Imam Muhammad Shaybaani in *Kitaabul Asal*;

Attestation 147

From the above, it is stated in *Muheet*;

Attestation 148

From this, it is recorded in *Alamghiriya* in the fifth volume:

اكره ان تكون قبلة المسجد الحمام والقبر

*"I consider it to be Makrooh if the Mosque faces a toilet/bathroom or a grave"*¹⁷⁹

Attestation 149

In *Ghunya Sharah Munya* of Imam Muhammad Ibrahim ibn Muhammad Al-Halbi (d. 956 A.H.) on page 366:

يكره ان تكون قبلة المسجد الى الحمام او قبر لانه فيه ترك تعظيم المسجد

*"It is abhorrent for the Qibla of the mosque to face the toilet/bathroom or a grave as this is disrespect for the Mosque"*¹⁸⁰

¹⁷⁹ Fataawa Hindiya, Kitaab al-Karaahiya

¹⁸⁰ Ghunya Al-Mustamli, Karaahiyatus Salaah

Attestation 150

On the fifty sixth page of the first volume of *Khulaasatul Fataawa*:

يكره ان تكون قبلة المسجد الى حمام او قبر اذا لم يكن بين المصلى وبين هذا الموضوع
حائل كالحائط وان كان حائط لا يكره

“It is detestable for the direction of the Qibla of a certain Mosque to be facing a toilet or a grave when the region of the prayers and the area surrounding it does not have a wall that partitions it. Yes, if there is a wall erected in between (the mosque and the toilet/bathroom or a grave) then it is not detested”¹⁸¹

I say, through the *Taufiq* [blessed ability] from my Creator, herewith there are two cases. Firstly, *Salaah* in front of a grave is prohibited and this ruling is general whether it is in a Mosque or in a building or in a desert. The management of this is a *Sutrah* (a barrier) which is broader than the finger in width and half a yard (40 centimetres) in length or in a desert the object of abhorrence must be away from one’s sight from the position of the prayers; as it is stated in *Jaam’iul Madhmarraat*, *Jaami’ur Ramooz*, *Raddul Muhtaar* and in *Tahtaawi* on *Maraaqil Falaah*. The barrier of the Imam is sufficient for the whole congregation which is explained in all the manuscripts of *Fiqh* but Gangohi (Rashid Ahmed of Gangoh) due to his animosity with the Friends of Allah, he issued the following ruling in his *Fataawa Rashidiya*, in the first part on page 30:

¹⁸¹ *Khulaasatul Fataawa*, *Kitaabus Salaah*

قبرستان میں سب کے واسطے امام اور مقتدی کے سترہ کا حاجت ہے سترہ امام کا مقتدی کو کافی ہونا مرد و حیوان اور انسان میں کافی ہے قبور کا حضور مشابہ بشرک و بت پرستی ہے اس میں کفایت نہیں ہر نمازی کے سامنے پردہ

واجب ہے

“In a cemetery, it is necessary for the Imam and the followers in the congregation to each have a barrier. The ruling that the barrier of the Imam suffices for the congregation, only applies for the humans and animals. Whereas in the presence of the graves this lone barrier in front of the Imam does not suffice for the congregation because the presence of the graves will reflect grave-worship and idol worship. Hence, it is compulsory for every person in the congregation to have their own barrier in front of them.”¹⁸²

This ruling is an innovation in the *Shari'ah* and reflects an act of slandering the Sacred Law.

Secondly, the ruling that the Mosque should not face the grave; this ruling is specified for the Mosques only. If a person demarcates an area in his home for *Salaah* (which is known as the ‘mosque of the home’) and such an area faces the bathroom or a toilet then there is neither harm in his *Salaah* nor any consequence if there is a grave in its direction. This is stated in *Muheet*, *Fatawa Alamghiriya* and others. This ruling is for the honour of the Mosque as the elaborations presented by Imam Ibrahim Halabi. Such an area [at home] is not in the rulings of being a true mosque because it is permissible for a *Junub* (a person in the state of major impurity) to enter this area and conjugal relations is also allowed in it.

¹⁸² Fataawa Rashidiya, Baab Qadhaa Al-Fawaait

It is stated in *Dhukhaira* and *Hilya* and other books:

ليس لمساجد البيوت حكم المساجد الا ترى انه يدخله الجنب من غير كراهة ويأتى
فيه اهله ويبيع ويشترى من غير كراهة

“The mosques of the homes do not fall within the rulings of the actual Mosques. Have you not seen that in the mosques of the homes, a Junub is allowed to enter and he is allowed to have conjugal relations with his wife without any abhorrence, and to trade within this is also permitted without any consequence.”

In the actual mosques, such abhorrence (of having a toilet or a grave in its direction of Prayer) does not resolve by utilising simply a *Sutrah* but it requires a wall. All praises is for Allah Ta’ala!

FOURTH SECTION

**On the refutation of Bakr's objections from
Bakr's sources**

IMPUTATION OF BAKR ON THE COMPANIONS, JURISTS AND THE SUFIS; AND ITS REFUTATION FROM BAKR'S SOURCES

- 1) On page 13 of his book, *Nizaamul Mashaaiikh (1337 A.H)*, Bakr indicates the fifth volume, 28th chapter and 378th page of Alamgheeri:

قال الامام ابو منصور اذا قبل احد بين يدي احد الارض او انحنى له او طأ طأ له
راسه فلا باس به لانه يريد تعظيمه لا عبادته

“Imam Abu Mansoor said that if a person kisses the ground facing another person or if he bows in front of him or if he lowers his head; then such actions are of no harm since such a person does this out of reverence of the opposite person and not due to worship”

This is a blatant lie. There is no such statement in Alamgheeri and to provide this sort of falsehood for the attention of public is not a representation of Islamic ideals.

- 2) Fifth Volume
- 3) 28th Chapter
- 4) Page 378; such reference individually represents explicit slandering.
- 5) However, in this very Alamgheeri in the fifth volume chapter 28 on page 368, it is clearly stated:

من سجد للسلطان على وجه التحية او قبل الارض بين يديه لا يكفر ولكن يأثم
لارتكاب الكبيرة هو المختار كذا في جواهر الاخلاص

“That is, it is in Jawaahirul Ikhlaati, that if a person performs reverential prostration before a ruler or kisses the ground, then according to the correct view such a person will not be considered to be a disbeliever but yes this person will be a sinner because he committed something which was a grave error”¹⁸³

Bakr concealed this statement – first embezzlement.

- 6) It is also in Alamgheeri on page 369:

وفي الجامع الصغير تقبيل الارض بين يدي العظيم حرام وان الفاعل والراضى
آثمان كذا في التتارخانية

“And in Jaami’ul Sagheer and Tatarikhaaniya it is mentioned that the person who kisses the soil before a high-ranked personality and the one who agrees with such an action are both criminals”¹⁸⁴

Bakr also concealed this wordings, hence – second embezzlement.

- 7) Also at the same place it is mentioned in relation to above:

وتقبيل الارض بين يدي العلماء والزهاد فعل الجهال والفاعل والراضى آثمان
كذا في الغرائب

¹⁸³ Fataawa Hindiya, Baab Al-Karaahiya

¹⁸⁴ Fataawa Hindiya, Baab Al-Karaahiya

“And it is in Gharaaib that it is the works of the ignorant when they kiss the soil before the Sufis and the Jurists; the performer of such an action and the one who agrees to such are both sinners”¹⁸⁵

This is the third embezzlement.

8) Thereafter, it is mentioned:

الانحناء للسلطان او لغيره مكروه لانه يشبه فعل المجوس كذا في جواهر

الاخلاطى

“And it is in Jawaahirul Ikhlaati, that to bow before a king and the same is disliked as this is similar to the fire-worshippers”¹⁸⁶

This is the fourth embezzlement. I say, that bowing means to bow down until the *Ruku* position as it is in the customs of the fire-worshippers and pagans.

9) Furthermore it states,

ويكره الانحناء عند التحية وبه ورد النهى كذا في التمرتاشى

“It is in Fatawa Tamartaashi that it is abhorrent to bow whilst greeting as this has been negated in the Prophetic Narrations”¹⁸⁷

¹⁸⁵ Fataawa Hindiya, Baab Al-Karaahiya

¹⁸⁶ Fataawa Hindiya, Baab Al-Karaahiya

This is the fifth embezzlement.

10) Furthermore it states,

تجوز الخدمة لغير الله تعالى بالقيام واخذ اليدين والانحناء ولا يجوز السجود
الا لله تعالى كذا في الغرائب

“It is in Fataawa Gharaaib that it is permissible to stand, shake hands and bow (slightly) for the service of other than Allah Ta’ala except for the prostration; which is reserved only for Allah Ta’ala”¹⁸⁸

This is the sixth embezzlement.

(I say to this) the bowing here means to bow slightly which does not reach the degree of *Ruku*. It is in *Hadiqatun Nadiyya* of the supreme scholar, Allama Abdul Ghani Nablusi:

الانحناء البالغ حد الركوع لا يفعل لاحد كالسجود ولا بأس ببا نقص من حد
الركوع لمن يكره من اهل الاسلام

“It is impermissible to bow up to the extent of Ruku for someone other than Allah Ta’ala such as the prostration; and to bow less than this extent – there is no abhorrence

¹⁸⁷ Fataawa Hindiya, Baab Al-Karaahiya

¹⁸⁸ Fataawa Hindiya, Baab Al-Karaahiya

as this is practiced for the reverence of various Islamic personalities”¹⁸⁹

If the above statements were not present in Alamgheeri then this would have been a single case of slander for Bakr – for concocting a statement from his whim. However, the real matter is that such statements against him are evidently present in the same volume under the same chapter and in addition to this all of them are contrary to his ideology. This entails a more severe slander comprising of thousands of slanders.

11) Bakr then said on page 13:

وقد تبين بذلك ان وضع الجباه بين يدي المشائخ جائز بل اريب

“Hence, it is now transparent that it is permissible to place one’s forehead for the reverence of the Respected Mashaaiikh”

And he provided one reference with three line ruling – these are lies.

12) Similarly, this one lie is equivalent to 100 lies.

13) On page 14, he indicates *Jaam’ius Sagheer*:

لا بأس بوضع الخدين بين يدي المشائخ

“There is no offence to place one’s face before the Mashaaiikh”

¹⁸⁹ Al-Hadiqatun Nadiyya, Al Khalq Ath-Thaani Ashr

This is explicit perjury.

- 14) In the same way, to provide a distorted statement from *Jaam'ius Sagheer* in contrast to the correct statement that was provided above in the sixth point; is similar to the provision of hundred lies.
- 15) In the very same page, Bakr also indicated *Fataawa Aziziya* and stated,

اس میں بہت شرح و بسط سے تعظیمی سجدہ کی اباحت پر زور دیا ہے

“In it there is an elaboration on the permission of reverential prostration with much emphasis”

This is also a deceit because in *Fatawa Aziziya* the following ruling has been issued,

اجماع قطعی ست بر تحريم سجدہ

“There is a consensus on the impermissibility of the reverential prostration for anyone other than Allah Ta'ala.”¹⁹⁰

- 16) Hence, the above is also in similitude to a hundred lies.
- 17) Similar conjecture of attribution towards *Fataawa Siraajiya* has been specified by this Bakr. Leave alone emphasis, there is no sign of such a statement.
- 18) Similar fraudulent statement has been attributed to Shaykh Abdul Haq Muhaddith Dehlvi in his *Sharah Mishkaat*. This is an outright slander. The actual words of the Shaykh in this literature are:

¹⁹⁰ Fataawa Aziziya, Sajdah Tahiyya, Delhi mujtabaai Press, Pg. 107

سجده برائے زندہ بائید کرد کہ برگز نیبرد و ملک اوزائل نگرده
“Prostration should be performed for the All-Living, Who
does not die; Whose Kingdom shall not wither”¹⁹¹

19) In the thirteenth page, Bakr quotes from *Alamgheeri*:

وان اموه بالسجود اللتحية والتعظيم لالعبادة فلا فضل له ان يسجد

“If a disbeliever tells a person to perform prostration of
reverence and salutation, and not the worshipful
prostration, then it is superior that the person performs
the prostration”

From this anecdote, Bakr inclines the readers to the notion
that “it is superior to commit the reverential prostration”;
in other words, the prostration of respect which Zaid
performs for ‘Amr willingly is considered superior
according to *Alamgheeri*. This is an immense
embezzlement. The actual statement in *Alamgheeri* is the
following:

ولو قال اهل الحرب للمسلم اسجد للملك والاقتلناك قالوا ان امره . بذلك
العبادة فالأفضل له ان لا يسجد كمن اكره على ان يكفر كان الصبر افضل

“If a disbeliever commands a Muslim to prostrate before
a king or else they shall kill him; then if the disbeliever is

¹⁹¹ Ash’atul Lam’aat

forcing him to perform a worshipful prostration then in this case the superlative choice would be not to prostrate because in the case between committing disbelief over abhorrence is to have patience which is superlative; and if they are forcing to perform a reverential prostration then the preference would be to prostrate and save one's life''¹⁹²

Thereafter, the statement which Bakr presented is as follows:

“If a disbeliever tells a person to perform prostration of reverence and salutation...”

Hence, Bakr concealed the initial fragment of the complete attestation in *Alamgheeri* so that the forceful condition through which this reverential prostration is being performed and considered superlative remains unacknowledged by the readers.

- 20) Conclusively, the supplier of the above attestation will consider the slaughtering of the swine and consuming of alcohol as ‘superior’ in the state of free will since both elements have been issued with the ruling of permission in the state of constraint in the Holy Qur’an.
- 21) Until here it was full of lies, now let us observe his complete foolishness and suicidal attempt. Bakr authoritatively referred to the passage from *Alamgheeri*, which actually annihilates his vanity. In reality, the passage indicates that on the threat of murder performing the reverential prostration is considered to be preferable.

¹⁹² Fataawa Hindiya, Baab Al-Karaahiya

This means that it is permissible not to prostrate and be killed. Therefore, the upshot is that reverential prostration is such a major sin that to save oneself from this folly by being killed is permissible, hence, this proves to be a greater offence than to consume pork as consuming pork under extreme circumstances is compulsory and not consuming it at that moment and being killed due to it is a sin itself (whereas not performing the reverential prostration and being killed due to it has been regarded as disliked without any sin).

It is in *Alamgheeri*:

السلطان اذا اخذ رجلا وقال الاقتلنك او لتاكل لحم هذا الخنزير يفترض عليه
التناول فان لم يتناول حتى قتل كان آثما

*“If a king arrested a person and forced him to consume the flesh of a swine on the threat of life, then it is obligatory upon this person to consume it. Such a person will be a sinner if he did not consume it and was killed due to it”*¹⁹³

It is in *Durr-e-Mukhtaar*:

اكره على اكل لحم خنزير بقتل او قطع عضو او ضرب مبرح فرض فان صبر فقتل آثم

“If a person is intimidated with murder or with amputation or with an intense wound on the cost of not consuming the flesh of a swine then (in this circumstances) it is obligatory for this person to consume

¹⁹³ Fataawa Hindiya, Kitaabul Ikraah

the swine (to save his life). On the contrary, if he practised perseverance instead of consuming the swine, and thereafter was murdered, then such a person is a sinner”¹⁹⁴

In the consumption of swine, when there is the element of fear of losing one’s fingers only, even then the consuming of the meat is obligatory and a sin for not eating it. Meanwhile in the case of reverential prostration, when there is the element of fear of losing one’s life then the prostration is considered as only preferable, not obligatory. Being killed in this instance is permissible however it is better to preserve one’s life. Observe the great difference between the two, because there is no similitude of worshipping other than Allah when eating the swine, in contrary to the performance of prostration to other than Allah, which is a unique Right of Allah Ta’ala. If the reader has the sense of Islam and justice within him, then this alone serves quite sufficient for his understanding.

22) Then Bakr states,

اس قسم کا مضمون فتاویٰ قاضی خاں میں بھی ہے

“This sort of example is also found in Fataawa Qadhi Khan”

Not this sort of example, rather the complete exact passage (as stated above from *Alamghiri*) is from Fataawa Qadhi Khan as *Alamghiri* retrieves from it. So this statement of Bakr is a lie.

¹⁹⁴ Durr e Mukhtaar, Kitaabul Ikraah

- 23) No, rather this is more than a lie. It is a suicidal attempt from Bakr as he states on page 12 of his book,

"هدایہ"ردالمحتار، فتاویٰ قاضی خان نہایت معتبر کتابیں ہیں قرآن و حدیث کے غور و احتیاق کے بعد ان کو مرتب کیا ہے

"Hidaaya, Raddul Muhtaar, Fatawa Qadhi Khan are immensely trustworthy manuscripts as they have been compiled after the analysis of truth and reflection from the Holy Qur'an and the Prophetic Narrations"

Thereafter quoting Fataawa Qadhi Khan just one page later in his book, Bakr 'succeeded' in proving that reverential prostration is much severe than consuming pork in its prohibition.

- 24) Now let us observe from another of Bakr's authentic sources as he considers it authentic and exceptional, the book *Raddul Muhtaar*. Firstly, it is in *Durr e Mukhtaar*:

مَا يَفْعَلُونَهُ مِنْ تَقْبَلِ الْأَرْضَ بَيْنَ يَدَيْ الْعُلَمَاءِ وَالْعِظْمَاءِ فَحَرَامٌ وَالْفَاعِلُ وَالرَّضَى
به آثمان لانه يشبه عبادة الوثن

*"It is prohibited to kiss the ground before the Scholars and the Pious; the one who kissed the ground and the one who agreed with it are both sinners; because this act has a resemblance to idol worship"*¹⁹⁵

- 25) Furthermore it is stated in *Durr e Mukhtaar*:

¹⁹⁵ Durr e Mukhtaar, Kitaabul Khatr wal Ibaaha

وهل يكفران على وجه العبادة والتعظيم كفر وان على وجه التحية لا وصار آثما

مرتكباً للكبيرة

“From this, whether a person becomes a disbeliever or not, then it is disbelief if it is done in due of worship or respect, and if done due to salutation then it is not disbelief but nevertheless a major offense”¹⁹⁶

Commenting on this statement, the authoritative manuscript *Raddul Muhtaar* states:

تلفيق لقولين قال الزيلعي وذكر الصدور الشهيد انه لا يكفر بهذا السجود لانه يريد به التحية وقال شمس الائمة السرخسي ان كان لغير الله تعالى على وجه التعظيم كفراه
قال القهستاني وفي الظهيرة يكفر بالسجدة مطلقاً

“There were two assertions on this issue. Firstly, it is Kufr to perform reverential prostration and this is the assertion of Imam Sarakhsi. Secondly, prostration of salutation is not Kufr and this is the assertion of Imam Sadrush Shaheed. According to the compiler of the exegesis of both Imams, he has taken both assertions and affirmed that reverential prostration is disbelief whereas prostration of salutation is not”¹⁹⁷

The annotator of *Durr e Mukhtaar* (Allama Shaami) gathered the two statements of the concerned topic in his *Raddul Muhtaar* and explained that the worshipful prostration will be

¹⁹⁶ Durr e Mukhtaar, Kitaabul Khatr wal Ibaaha

¹⁹⁷ Raddul Muhtaar, Kitaabul Khatr wal Ibaaha

Kufr and the reverential/salutation prostration will be a major offence. In this highly reliable manuscript only two attestations have been issued: *Kufr* or major offence. There is no statement of permissibility of the prostration anywhere in the text (as wrongfully projected by Bakr).

26) In this very reliable manuscript it is stated adjacent to the above:

وفي الزاهدى الايماء فى السلام الى قريب الركوع كالسجود فى المحيط انه يكره
الانحناء للسلطان وغيره

*“It is in Mujtaba that to bow to the extent of Ruku, for the purpose of salutations, is also similar to prostration; and it is stated in Muheet that to bow down before a king is forbidden”*¹⁹⁸

27) Further on after some rulings it is stated under the categories of osculation:

حرام للارض تحية وكفر لها تعظيماً

*“It is prohibited to kiss the ground for salutations and disbelief for reverence”*¹⁹⁹

Alas! Observe how the authentic manuscripts in the sight of Bakr are defiling Bakr’s own whims and fancies.

¹⁹⁸ Raddul Muhtaar, Kitaabul Khatr wal Ibaaha

¹⁹⁹ Raddul Muhtaar, Kitaabul Khatr wal Ibaaha

28) On the twenty-third page of his book, Nizaamul Mashaaikh, Bakr states:

سجدہ تعظیمی تمام بزرگوں کو کیا جاتا تھا

“Reverential prostration used to be performed for all the Awliya (saints)”

This lie is a collection of countless lies. This is an act of slander towards the people of piety, and its refutation from Bakr’s sources is approaching.

29 to 45) On the same page, he further writes:

ہر خاندان ہر سلسلہ کے بزرگوں کو تعظیمی سجدہ کرنے کا ثبوت کتابوں میں ہے

“The proofs of reverential prostration for the Pious of every family and Silsilah are found in the books”

This colossal defamatory statement alone consists of falsifications towards the following personalities:

- Sayyidina Ghawth-ul-A’zam Shaykh Abdul Qadir Jilaani (29)
- Sayyidina Shaykh-ush-Shuyookh Shahaab-ud-Deen Suharwardi (30)
- Sayyidina Shaykh Bahaa-ud-Deen Naqshbandi (31)
- Sayyidina Shaykh Abdul Waahid ibn Zaid (32)
- Sayyidina Khwaja Fuzayl Ibn Ayaadh (33)
- Sayyidina Ibraahim ibn Adham (34)
- Sayyidina Hubayrah Basri (35)
- Sayyidina Qutbul-Irshaad Junaid Al-Baghdadi (36)
- Sayyidina Habib Al-Ajami (37)
- Sayyidina Ba-Yazeed Tayfur Bustaami (38)

- Sayyidina Ma'aruf Karkhi (39)
- Sayyidina Sarri Saqati (40)
- Sultaan Abu Ishaq Ghazruni (41)
- Sayyidina Najm-ud-Deen Kubra (42)
- Sayyidina Alau-ud-Deen Toosi (43)
- Sayyidina Ziya-ud-Deen Abdul Qaahir (44)
- Sayyidina Mumshaad Deenori (45)

All these personalities were the Heads of various *Silsila* and pious families. Proof is mandatory as to when did these personalities ever allow reverential prostration and who prostrated before them?

46 to 48) Furthermore into this sham which is far more devious in the words on the twenty-third page:

حضرت علی و صحابہ کبار سے لے کر تمام بڑے بڑے علماء مشائخ اولیاء سے سجدہ تعظیمی ثابت ہے

“From Sayyiduna Ali ibn Abi Talib and other great Companions to the great Ulama and Pious Mashaikh; the permissibility of reverential prostration is proven”

This is slander upon Sayyidina Mawla Ali عليه السلام. It is also a slander upon the illustrious Companions and all the scholars of Islam. These three slanders are a collection of myriad slanders. If Bakr is truthful in his statement then he should provide authentic evidence from Sayyiduna Ali عليه السلام or from any Companion, or from any Imam or Successors, or from Imam Abu Hanifa, or from Imam Shaf'ee, or from Imam Malik, or from Imam Ahmed, or Imam Abu Yusuf, or from Imam Muhammad, or from Imam Bukhari, or from Imam Muslim, or from their students, or from the students of their students;

which may prove that any of the above have allowed reverential prostration for other than Allah Ta'ala. Otherwise Bakr should fear the warnings in the Holy Qur'an regarding the liars and repent immediately.

A liar in the Deen (Islamic affairs) is far more demonic than a liar in the Dunya (in the worldly things) and such a person is as per the Hadith:

لَعْنَتُهُ مَلَائِكَةُ السَّمَاءِ وَالْأَرْضِ

“Upon him is the curse of the Angels of the Skies and Earth”²⁰⁰

To fixate a lie on the Companions is more repugnant than to fix upon any *Zaid* and *Amr* and such a person is the rightful recipient of the Qur'anic verse:

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَادِبُونَ

“It is only those who believe not in the verses of Allah forge lies and they are the liars”²⁰¹

49) Bakr continues his series of slanderous legacy as he adds furthermore on the twenty-third page:

ان سب کا اجماع مسئلہ سجدہ تعظیمی میں ثابت ہے اور کوئی شخص انکار کی مجال نہیں رکھتا تو پس (ع) اگر سجدہ تعظیمی گمراہی بھی ہے تو اجماع امت سے گمراہی اس کی جاتی رہی

“It is the consensus of all of them on the matter of reverential prostration and not a single person dares to refute such a proven entity (due to consensus). Hence, if reverential

²⁰⁰ Kanzul Ummaal, Hadith 29018

²⁰¹ Qur'an, 16:105

prostration is misguidance then due to the consensus such misguidance is casted away”

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Truthful are the words of Hadith:

حُبُّكَ الشَّيْءَ يُعَبِّى وَيُصِمُّ

“Infatuation for something renders you blind and deaf”²⁰²

Truthful are the Words of Allah Ta’ala:

فَإِنَّهَا لَا تَعْبَى الْأَبْصَارُ وَلَكِنْ تَعْبَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ

“Certainly, it is not the eyes that are blind, but blind are the hearts which are in the chests”²⁰³

The consensus of prostration for other than Allah Ta’ala is definitely true for the nation of Krishna and their devotees; ask from any pundit and see in any temple. But the Nation of Muhammad ﷺ is acquitted from such defile humiliation.

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

“And now the unjust will soon know as to which side they shall return”²⁰⁴

However, you have just read in contrary to Bakr’s claim of consensus, in Bakr’s reliable source which is *Fataawa*

²⁰² Musnad Imam Ahmad, Musnad Abu Darda

²⁰³ Qur’an, 22:46

²⁰⁴ Qur’an, 26:227

Azeeziya, wherein it is stated that it is the consensus on the impermissibility of prostration to other than Allah Ta'ala. (Please see point 15).

50) It is strange to claim: “*If reverential prostration is misguidance then due to the consensus such misguidance is casted away*”; in other words, the Ummah may congregate upon a misguided consensus, but due to the presence of consensus such misguidance transforms into guidance. Alas! Such misguidance and foolishness!

لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

“*No sense at all, nor any guidance*”²⁰⁵

51) On the twentieth page of his book, he included a passage from *Lataaif Ashrafiya* [anecdotes of Makhdoom Ashraf Jahaanghir Simnaani رحمته الله] but deliberately concealed the following paragraph:

اما وضع جبهه بين يدي الشيوخ بعضه از مشايخ رو داشته اما اكثر مشايخ اعراض کرده اند واصحاب خود را از ان امتناع ساخته که سجده تحیت در امت پیشین بود حال
منسوخ است

“*To place one’s forehead onto the ground for the Mashaaikh: some have accepted this narration however the majority have refuted this and they prohibit their disciples from this act. Respectful prostration was permissible in the previous nations but it is abrogated for this Nation*”²⁰⁶

²⁰⁵ Qur’an, 2:170

²⁰⁶ Lataaif e Ashrafi, Lateef Haf Daham

This is an immense fraudulence (to conceal the above paragraph). In this book of *Lataaif* there are many brilliant points to consider:

- a. Respectful/reverential prostration is abrogated which Bakr denies.
- b. Bakr's false pretence of consensus is rebuked as many Mashaikh were of the opinion that reverential prostration is prohibited.
- c. It is actually proven that the consensus of the Ummah is in the side of prohibition and Bakr applied salt on his own wounds by saying on the twenty-fourth page of his book, "*In the case of consensus of majority, always the majority overrules over all*". We analysed from Bakr's source of *Lataaif Ashrafiya* that the majority of Mashaikh were on the side of prohibition of prostration and majority overrules over all, hence the consensus of prohibition is proven. Secondly, from Bakr's another reliable source *Fataawa Azeziya*, it was also seen that it is the consensus of prohibition of Awliya and Ulama in the matter of reverential prostration. From these developments, Bakr is in stark opposition to the consensus which is proven from his own sources and he becomes a renegade of the Ulama and Mashaikh.
- d. The refutation of this explicit lies and disparages that, "*Reverential prostration used to be performed for all the Awliya (Friends of Allah)*". The Mashaikh have stated that the majority of Awliya prohibited this and this man (Bakr) states that all the Awliya permitted it.

- e. All praises are due to Allah Ta'ala. The answer to his assertion from *Fawaaidul Fawaad* (which will be discussed) has been issued by Bakr himself since the consensus of Awliya and Ulama is established hence no forlorn statement can suffice itself against the majority as Bakr states on the twenty-third page, “*It is the consensus of all of them on the matter of reverential prostration and no single person dares to refute such a proven entity (due to consensus)*”.

52) On the twenty-third page he quotes “*Daleel-ul-Aarifeen*”, “*Fawaaid-us-Saalikeen*” and “*Tauhfat-ul-Aashiqeen*” without any references to it, and as for those books which he quoted with references was conjectured with lies; so there is unreliability. As for the former books, if such passages are found in defence of Bakr and Bakr didn't attempt to lie in this instance – then - firstly, evidence is required to establish that the quoted books to be that of the Awliya e Kiraam. There are many books that have unjustly been attributed and published. This will be discussed further.

53) Secondly, if through the transmission of reliability such manuscripts have been proven and attributed to some Awliya, then without a doubt such manuscripts are rare and uncommon, and these will be labelled as such, and there is no reliance in the manuscripts of rarity. Allama Ahmed Hamwi in his treatise, *Ghumzool 'Ayoon wal Basaair Sharah Ash-Shubaah wan Nadhaair*, quotes from *Bahr-ur-Raa'iq* of Shaykh ibn Nujaym:

لايجوز النقل من الكتب الغريبة التي لم تشتهر

*“It is not permissible to quote from rare manuscripts”*²⁰⁷

It is also in *Fath-ul-Qadeer, Bahr-ur-Raiq* and *Minhul Ghaffar*:

لو وجد بعض نسخ النوادر في زماننا لا يحل عزوماً فيها إلى محمد ولا إلى أبي يوسف لأنها
لم تشتتهر في عصرنا في ديارنا ولم تتداول نعم إذا وجد النقل عن النوادر مثلاً في كتاب
مشهور معروف كالهداية والبسوط كان ذلك تعويلاً على ذلك الكتاب

*“If we retrieve any parchment from the rare texts of ‘Nawaadir’, then it is impermissible to attribute this to Imam Abu Yusuf or Imam Muhammad because this manuscript is not reliable and relevant in our times. Yes, if there is a quote in this rare manuscript from a well-known and reliable manuscript, such as Hidaaya or Mabsoot, then to rely on this quote will be on the reliance of that well-known manuscript”*²⁰⁸

In other words, these rare manuscripts were restricted because they were well-known before but now they are unreliable. The issue is not the same for those manuscripts which were rare before and are still rare. Quoting a parchment from a closed quarters and publishing it will not provide any reliability to it.

54) Thirdly, after the establishment of proofs, it is sufficient to realize that the consensus of the Scholars and the Saints are on the ruling of prohibition. The assertions of some figures cannot be held weighty in comparison to the consensus.

55) This very discussion is in *Ma’adanul Ma’ani*.

²⁰⁷ Ghumzool ‘Ayoon, Khutba al-Kitaab

²⁰⁸ Fathul Qadeer, Kitaab Adab Al-Qaadhi

56) Bakr's shamelessness on tampering textual assertions has no bounds. There is an explanatory point in *Lataaif* about the historical prostration of the Angels:

كان السجدة لها طر فان طرف التحية و طرف العبادة فالتحية كانت لأدم و العبادة لله
تعالى

“There were two paths in that prostration: path of respect and path of worship. The path of respect was for Adam Alayhis Salaam and the path of worship for Almighty Allah”

So Bakr tampered it in this way on the twenty-second page:

سجده کی دو قسمیں ہیں: ایک سجده تحیت، ایک سجده عبادت، پس سجده تحیت آدمی کے لئے ہے اور سجده عبادت خدا
تعالیٰ کے لئے

“There are two forms of prostrations: reverential prostration and worshipful prostration. The reverential prostration is for mankind and the worshipful prostration is for Allah”

57) Parallel adjusting is seen with the words of *Kashhaaf*. The actual paragraph is:

فان قلت كيف جاز لهم ان يسجد والغير الله قلت كانت السجدة عندهم جارية مجرى
التحية والتكرمة كالقيام و المصافحة وتقبيل اليد ونحوها مما جرت عليه عادة الناس
من افعال شهرت في التعظيم والتوقير

“If you ask me how was it permissible for Ya'qub Alayhis Salaam and his sons to perform reverential prostration for other than Allah Ta'ala. I will, then, reply that this was customary in their time like the hand-shake, standing out of

respect and kissing the hands that are acts of reverence customary in our time”²⁰⁹

On the thirteenth page, Bakr adjusted as follows:

سجدہ تعظیمی قرن اول سے جاری ہے

“Reverential prostration is an on-going process from the first generation”

Firstly, where is it in the paragraph that denotes the prostration as amongst the customs of our time, just as how hand-shake, standing and kissing of the hands is customary? This clearly indicates that just as how handshaking, kissing of the hands and standing out of respect are customary in our times, similarly the prostration was customary in the era of Ya’qoob Alayhis Salaam.

Secondly, from the phrase, *“which are customary in our time”*, only proves that these acts (handshaking, hand-kissing and standing as mark of respect) were in practice in the time of Zamkhashri (the author of Kasshaaf). Which letter reveals about the *‘first generation’*? In the first generation, the handshaking, kissing of the hands and standing was not a habitual practice of mankind. The one who is unable to differentiate between habitual practice of mankind and a special occurrence is an ignorant. This is the second slander upon *Kasshaaf*.

58) Bakr did not overlook his clarity. Initially he had raised a question about the permission of prostration for other than

²⁰⁹ Al-Kashhaaf [Tafseer Al-Zamkhashri], Verse 12:100

Allah Ta'ala but eradicated the fact that this is not permissible in our *Shari'ah*. If it was permissible, what need was there to raise the question?

59) Similarly, he further-on states, after mentioning the following difference between reverential and worshipful prostration in *Kasshaaf*:

یجوز ان یختلف الاحوال والاقوات فیہ

“There may be differences in circumstances and era”

In other words it was permissible but now it is prohibited. The changes and differences were in relation to which prostration? Was it for the reverential or worshipful prostration? Can the worshipful prostration be permissible for other than Allah Ta'ala in any era? Now Bakr slanders by uttering on the fourteenth page:

بہت شرح و بسط سے تعظیمی سجدہ کی اباحت پر زور دیا ہے

“With detailed exposition, the permission of reverential prostration has been emphasised”

60) Bakr did not liberate Shah Abd Al-Azeez Muhaddith Dehlawi from the following slanderous action whereas he had already targeted him before with a slanderous statement. He pens down on the fourteenth page:

وہ خود والدین و اولیاء اللہ کے مزارات پر سجدہ تعظیمی ادا کرتے تھے

“He (Shah Abd Al-Azeez) used to perform reverential prostration before the graves of his parents and that of the Awliya”

Allah Ta’ala declares,

هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

“Bring your proof if you are truthful”²¹⁰

61) He is the very same Shah Abd Al-Azeez who has clearly stated in his verdicts, which was mentioned here above, that it is an explicit prohibition, with consensus, to perform reverential prostration. He is the very same Shah Abd Al-Azeez who declares in his magnum opus ‘Tafseer Azeezi’:

در امتهاے سابقه جائز بود چنانچه در قصه حضرت یوسف و اخوان ایشان واقع شده که
"وخرواله سجدا در شریعت ما این طریق ہم فیما بین مخلوقات حرام ست بدلیل
احادیث متواتره که دین باب وارد شده

“In the era of the former nations the reverential prostration was permissible just as it is narrated in the anecdote of Hadrat Yusuf and his brothers that they prostrated before Hadrat Yusuf. However, it is prohibited for people to implement on this act in our Shari’ah due to the numerous mass-transmitted prophetic narrations which are included within this chapter”²¹¹

²¹⁰ Qur’an, 2:111

²¹¹ Tafseer Azizi, Verse 2:34

So this vilification of Bakr is actually equivalent to a hundred disparages!

62) The subduing argument of the above paragraph (of Shah Abd Al-Azeez) has the metaphorical word which Bakr impregnates with the literal definition of prostration towards the creation as permissible. This is, without a doubt, a sham. Personality of a higher calibre like that of Muhaqqiq Shah Abd Al-Haq Muhaddith Dehlawi has included the following words of Allah Ta'ala for his Beloved Messenger ﷺ, in the classic epistle *Madaarij-un-Nabuwwa*:

تسمیہ کردم اورا بحمد واحد محمود وگردانیدم اورا عابد و معبود

“I have named him Muhammad, Ahmad and Mahmud. And I have created him as Aabid (the worshipper) and Ma'bud (the one who is served by the creation)”

Now to meddle with this statement (just as Bakr did on the 16th page as follows):

حضرت محدث دہلوی "معبود" کا لفظ کسی بندے کے حق میں لکھتے ہیں یا کسی خدا کے

“Did Hadrat Muhaddith Dehlvi consign the word ‘Ma’bud’ to a creation or to any Creator?”

So does Bakr cunningly imply the permission of reverential prostration with that of worshipping the creation? And the phrase *“any Creator”* is also very outlandish to utilise. We do not know of how many creators does Bakr perceive to have; perhaps as much as the believers of Krishna i.e. 36 million!

63) The words which Bakr has retrieved from *Fawaaidul Fawaad* are mirror-images to those which are present in *Siyar Al-Awliya* attributed to Hadrat Sultan Al-Awliya [Nizaamuddin Awliya] – may Allah be pleased with him:

دریں حال کہ او پیش ما بود و حید الدین قریشی در آمد و سر بر زمین نهاد

“In this state when he was before me Wahid-ud-Deen Qurayshi placed his head upon the ground.”

“Shaykh Sa’adi beautifully points out:

بر جا کہ روئے زندہ د لے بر زمین تست
بر جا کہ دست غمزده در دعائے تست

*‘The place where the face brightens is upon your soil,
And when it is depressed, my hands rise in your plea’*

“Another saint has stated:

شعاع روز بھی تا ابد از جبین کسے
کہ در پستش تو بر نہد بخاک جبین

*‘For eternity gleams the light from the forehead of his,
the forehead which was placed upon the soil in your
devotion’*

Not only does it simply state about prostration rather the exclusivity of devotion is implied. Now to infer that Hadrat

Sultan Al-Awliya ﷺ allowed the worshipful prostration for other than Allah Ta'ala (Allah Forbid!) is outlandish. The word 'devotion' in this context does not mean worship but 'service' just as it is meant by the choice of words of Shah Abd Al-Haqq which was 'Ma'bood'. This is the well-known definition and interpreted in this way due to its allegory. But there is no cure for hostility.

64) Bakr has proficiency in the science of slandering along with the art of interpretation in the field of literature. The descriptions of the words are also innovated with willingness. The first fabricated diction from the passage of Alamghiri:

"اوطأ رأسه فلا بأس"

The translation of this should have been,

"...or if the head is bowed (then) there is no harm..."

This is transformed by Bakr in this way,

یا اپنے سر کو زمین پر رگڑے تو کچھ مضائقہ نہیں

"...or if the head is placed onto the ground then there is no harm..."

Ask Bakr about the translation of the word اوطأ into 'placing the head on the ground' – which language is it? It is astonishing that when the statement of Alamghiri was clearly self-explanatory then why did he not add something to it that denotes prostration? What was the reason to quote the correct word اوطأ and translate it into a lie? Rather, this was to show [everyone] his expertise in slandering things. He fabricated a

statement then he fabricated the translation of the fabricated statement!

ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

“Layers of darkness upon darkness”²¹²

65) It was in *Siyar al Awliya*,

مرید زمین بوسید

Bakr translated this as:

مرید زمین پر سر بسجود ہو گیا

“The disciple fell down into prostration”

If this is the slanderous translation of Bakr; then this is evident, otherwise he is worthy of the statement of the Hadith that states:

فهو احد الكاذبين

“He is one from the liars”

It was in *Lataaif e Ashrafi*:

بعض اصحاب روایت شرعی ہم آورده اند

Bakr translated this as:

بعض اصحاب شرع کی روایت بھی لاتے ہیں

“Some people bring a narration of the sacred law for it”

This is imposed in a way to show it as a substantiation for the act of prostration whereas the context behind this phrase was rhetoric. This indicates that the author of *Lataaif* did not see

²¹² Qur'an, 24:40

any narration to the effect nor did he rely on it, otherwise he would make a statement that establishes this act. The reality is that the author showed related the reference to an unknown person [by saying ‘some people’] and this can never be proof because this is not a statement coming from Shaykh Qudwatul Kubra Makhdoom Ashraf Jahaanghir رحمۃ اللہ علیہ nor is this a statement of the compiler of *Lataaif*. The narrator is unknown and the name is unknown.

66 – 69) The position of this enigmatic narrator discloses herewith where at one point he proposes the legality of reverential prostration for the Prophet, master, king and parents thereafter without an iota of foresight he states on the twenty-second page,

یہ سب بیان فتاویٰ قاضیخان اور صغیر خانی اور تیسیر اور سراجی اور خانی اور کافی میں ہے

“*All of this is cited in Fataawa Qadhi Khan and in Sagheer Khani and in Tayseer and in Siraaji and in Khaani and in Kaafi*”

This is an aspersion upon *Fataawa Qadhi Khan* (67), aspersion upon *Sagheer Khaani* (68) and aspersion upon *Siraaji* (69).

هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

“*Bring your proof, if you are truthful*”²¹³

70) The predicament of his heedlessness is to such an extent that he deemed ‘*Fataawa Qadhi Khan*’ and ‘*Khaani*’ (when

²¹³ Qur’an, 2:111

referencing them as in the above passage) as separate entities but both are the same manuscript.

71) *Tayseer* which Bakr cogitated as ‘*Fataawa Tayseer*’ on the fourteenth page, does not exist from amongst the books in our creed. It is imperative that Bakr, and now for his allies, to furnish us with the information of the whereabouts of this unknown book, its unknown author and its unknown passage.

72) In relation to the text from *Multaqit* which was mentioned before, Bakr pens the “statement” of Hadrat Ibn Abbas رضي الله عنه on the thirty-second page as follows:

سجدہ تجیت مثل سلام کے ہے اور کچھ نہیں حرج نہیں اگر پیروں کے سامنے رخسارے رکھے جائیں

“Reverential prostration is similar to a gesture of greeting and nothing else. It is of no harm if the face is placed (on the ground) before the spiritual masters”

If he subscribes this statement to Ibn Abbas رضي الله عنه then it is a slander upon Ibn Abbas رضي الله عنه, otherwise it is upon *Multaqit*.

73) If Ibn Abbas رضي الله عنه suggested this as a form of greeting amongst the former nations (according to Bakr) then it is neither detrimental for us nor beneficial for Bakr. If (Bakr surmises) that this statement is in relation to this nation, then this is an unequivocal slander upon Ibn Abbas رضي الله عنه. The question that remains is why did the author of *Lataaif* include such an erroneous narration in his book? The answer is: when he stated that ‘some have narrated’ then he became absolved from its authenticity. It is the habit of the scholars of Hadith that they include false and fabricated traditions and they

understand that once they include the chain of transmission with it then there will be no blame upon them. Likewise, Mawlana Bahr-al-Uloom states in his *Fawaatihur Rahmoot*,

العدول من غير الائمة لا يبالون عن اخذوا ورووا الاترى الشيخ علاء الدولة
السمناني كيف اعتمد على الرتن الهندي و اى رجل يكون مثله فى العدالة

“That is, except for the Imams, other trustworthy persons are not solicitous about the person from whom they narrate. Haven’t you seen Shaykh Al-Simnaani who placed his reliance on a person like Ratan Al-Hindi²¹⁴; however where will you find a personality which is more just than the Shaykh?”²¹⁵

74) Then on the fourteenth page where Bakr has listed merely the names of the un-narrated ‘narration’; amongst them is *Ma’arif, Siraajiya, Azeziya, Sharah Mishkaah*; though these references are fraudulent as understood earlier. And the name of *Fatawa Tayseer*, which in reality does not exist. The false name attributed within is that of a certain *Muinuddin* and his sermons in relation to Surah Yusuf. If Bakr is highly daring and immensely lying then there is no reliance on this reference; and if there is reliance then it is not worthy of proof

²¹⁴ The famous story goes as follows: ‘Ratan al-Hindi was a person who lived in India where he saw the moon split asunder. This caused his to travel and meet the Prophet ﷺ and he accepted Islam. Due to the supplication of the Prophet, Ratan Al-Hindi lived for the next 700 years’. However, Ibn Hajr Al-Asqalaani has indicated that this story is a hoax and agrees with Imam Dhahabi in this aspect [Al-Isaabah, Baab Raa Taa, No. 2703]

²¹⁵ Fawaatihur Rahmoot, Al-Asl Ath-Thaani

in relation to the explicit proofs of the Jurists and clear dictation of the Hadith. How can a sermon be more reliable than the textual attestations? This is the reality of so-called proofs of Bakr. There is no might and power besides from Allah Almighty!

Section Five

**Bakr's slanderous approach upon the
Messenger of Allah ﷺ**

75) Up until here the heaps of slanders were confined within the boundaries of jurisprudence, lexicon, the scholars and the Companions. However, Bakr's flight of defamation peaks to an aggravated altitude as his impatience manoeuvres him into slandering the Holy Prophet ﷺ. On page 9 he writes,

خود آنحضرت صلی اللہ تعالیٰ علیہ وسلم نے فرمایا: کلامی لا ینسخ کلام اللہ

“The Messenger of Allah ﷺ has declared ‘My words cannot abrogate the Words of Allah’”²¹⁶

This Hadith is narrated by Ibn Adi and Daar Qutni through Muhammad ibn Dawood Al-Qantari who narrates from Jabroon ibn Waaqid Al-Afriqi. Ibn Adi in his *Kaamil* and Ibn Jawzi in *Alal* stated that this Hadith is false [*munkir*]. Dhahabi stated in his *Mizaan* that Jabroon is an accused person who narrated this Hadith without any sense of shame. Imam Dhahabi labelled this Hadith under “Al-Qantari” as *Baatil* (false) and under “Al-Afriqi” he labelled the Hadith as *Mawdhoo* (fabricated). Imam Ibn Hajar Asqalaani in his *Lisaan Al-Mizaan* agreed with both verifications of Imam Dhahabi. Therefore by quoting a narration which is false, fabricated and narrated from a person who is convicted of being a liar, and attributing this to the words of the Messenger of Allah ﷺ; is an attempt of slander.

76) Bakr, being a claimant of being a *Hanafi* diverted from the illustrious path of *Ahnaaf*. In the Hanafi Fiqh there is a concession evident that a narration can abrogate the ruling of a Qur’anic verse. This is because the statement of the Prophet ﷺ is in fact the statement of Allah Ta’ala; so ultimately, a

²¹⁶ Al-Kaamil fi Du’afaa Ar-Rijaal, Baab Jabroon ibn Waaqid

statement of Allah Ta'ala became abrogated by another statement of Allah Ta'ala.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“He does not say from his desire but that which is revealed upon him”²¹⁷

77) On the fifteenth page he vilified,

آنحضرت نے خود سجدے کی اجازت دی

“Nabi ﷺ issued the permission to prostrate”

That is, for reverential prostration. This allegation is a mouthful and serious aspersion on the Prophet ﷺ.

هَآؤُا بُرْهَآنْكُمْ إِن كُنْتُمْ صَادِقِينَ

“Bring your proof, if you are truthful”²¹⁸

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ

“Those who do not possess faith forge lies”²¹⁹

لَا إِلَهَ إِلَّا اللَّهُ

Indeed the Prophet ﷺ has prohibited it.

78) Underneath the above lie he purports,

²¹⁷ Qur'an, [53:3]

²¹⁸ Qur'an, [2:111]

²¹⁹ Qur'an, [16:105]

مشکوٰۃ میں ابن خزیمہ بن ثابت سے ہے کہ انھوں نے خواب میں آنحضرت کی پیشانی پر اپنے آپ کو سجدہ کرتے دیکھا انھوں نے یہ خواب حضرت سے بیان کیا تو آپ نے فرمایا تیرا خواب سچا ہے آپ فوراً لیٹ گئے اور ابن خزیمہ کو اپنی پیشانی پر سجدہ کرنے کی اجازت دی

“It is narrated in Mishkaat from Ibn Khuzayma ibn Thabit that he saw himself, in a dream, prostrating upon the forehead of the Prophet ﷺ. He related this dream to the Prophet ﷺ who said, “Your dream is true”. He ﷺ immediately reclined down onto the floor and issued permission to Ibn Khuzaymah to prostrate upon his forehead”

O Muslims! Observe the injustice! How dissimilar it is to prostrate upon the forehead of the Prophet ﷺ and to prostrate towards the Prophet ﷺ. Perhaps Bakr may have thought that when he prostrates in *Namaaz* then he is prostrating the floor.

79) The ignorance of it is to such an extent that the actual narration, of the Hadith in question, is in *Miskaat Sharif* as follows:

عن ابن خزيمه بن ثابت عن عمه ابي خزيمه انه رأى فيمأ يرى النائم

“Ibn Khuzaymah ibn Thabit ﷺ narrates from his uncle Abu Khuzaymah ﷺ that he saw a dream”²²⁰

But Bakr’s ignorance attached the dream to the narrator of the Hadith (Ibn Khuzaymah) instead of Abu Khuzaymah, who actually saw the dream. (This is evident in Bakr’s quote in

²²⁰ Mishkaat Al-Masaabih, Kitaab Ar-Ru’yah

point 78). The result being that this ignorant, deliberately vouched an incorrect claim to the Prophet ﷺ which is that He ﷺ “issued permission to Ibn Khuzaymah to prostrate upon his forehead.”

80) Furthermore, due to ignorance another accidental aspersion is seen in the same Hadith. It is in the Hadith Sharif:

فاضطجع له وقال صدق رؤياك

The Prophet ﷺ rested on his side and said (to Abu Khuzaymah): “Make your dream true”

It is in the commentary of this Hadith in Mirqaat,

(صدق رؤياك) امر من التصديق اي اعمل بمقتضاها

“Affirm your dream; that is, the word صدق is imperative of affirmation which means to perform the action in accordance to its requirement”²²¹

If you do not grasp the wisps of this Arabic commentary, then listen to the Persian commentary of this Hadith by Shaykh Muhaqqiq Dehlawi:

گفت آنحضرت صدق رؤياك راست گردان خواب خود را که دیده و سجده کن بر جبهه من
‘Hadrat ﷺ declared, ‘Affirm your dream which you saw by
prostrating on my forehead’²²²

But Bakr translated the words of the Hadith into this:

²²¹ Mirqaat Al-Mafaatih Sharah Mishkaat, Kitaab Ar-Ru’ya

²²² Ash’atul Lam’aat Sharah Mishkaat, Kitaab Ar-Ru’ya

آپ نے فرمایا: تیرا خواب سچا ہے
He ﷺ said: “Your dream is true”

81) The act of the reverential prostration being prohibited is clearly elucidated in the narration of Sayyidah Ayesha Siddiqah رضی اللہ تعالیٰ عنہا found in the Musnad of Imam Ahmad which we have related earlier in this book (Hadith 7). Bakr commented on this Hadith Sharif by creating an illusion to the explicit prohibition issued by the Messenger of Allah ﷺ and thereby transforming this into something which is a forgery by nature. On the ninth page he “explains”:

حدیث کے الفاظ میں یہ ہے کہ اگر سجدہ غیر اللہ جائز ہوتا تو میں بیوں کو شوہر کے سجدہ کا امر کرتا اور امر سے وجوب ہوتا ہے لہذا حضور کا منشاء یہ معلوم ہوتا ہے کہ سجدہ تعظیمی وجوب کے حد میں جائز ہوتا تو میں عورت پر مرد کا سجدہ واجب کرتا یعنی سجدہ تعظیمی واجب نہیں بلکہ مباح ہے

“The words of the Hadith are these that if the prostration for other than Allah Ta’ala was permissible then I would have issued the command to the wives to prostrate before their husbands; and the word ‘command’ is synonymous to ‘compulsion’, therefore the intention behind these words of Huzur ﷺ is analysed as follows: reverential prostration, if it was permissible in the state of compulsion (Waajib/Wujub) then I would deem it compulsory for a woman to prostrate before her husband. In other words, reverential prostration is not compulsory; rather it is simply permissible (*Mubah*)”

The phrase “*In other words*” is an explicit slander upon the personality of Rasulullah ﷺ. Which word in the Hadith Sharif

states that it is *Mubah*? The narration from Bakr agreeable to him clearly dictates the attached condition is that of permission – “*if it was permissible....*” In terms of principles this is a command which is surely of the negation – the command of prostration for the women – and that which negates the part thereof is negation of the condition which is attached thereof. Therefore the clear understanding of the Hadith is the impermissibility of the prostration, that is, if it was permissible then the command of prostration would be implemented. But the womenfolk were not commanded to do this hence this leads us to understand that the prostration is not permissible. The point of command is in affirmation; then how did this affirmation incorporate the element of compulsion from the author’s own phrase – “*I would deem it compulsory*”? The proposition of permissibility is not strange to its intensifying quality of compulsion but only when that command is permissible in the first place. Hence, if this prostration (for other than Allah Ta’ala) was permissible then I would have deemed it compulsory upon the womenfolk for their husbands but that is not permissible therefore this command was not issued.

82) Further ignorance is exposed in his understanding [of principles] that if the action was deemed to be compulsory due to the command [of the Prophet ﷺ] then it shouldn’t have been compulsory before the command; in contrast to the notion that if the prostration for other than Allah Ta’ala was compulsory then He ﷻ would have compelled the performance of prostration by ordering the women to prostrate.

83) The Companions simply sought permission to prostrate rather than seeking a decree of ordinance. So what is the reply to this (mere request of the companions) when it was in the sphere of negating a compulsion?

84) Bakr, in fact, quoted the narration on page 8:

ولكن لا ينبغي لبشر ان يسجد لغير الله

And he translated it as follows:

“But it is not good for a man to prostrate for anyone other than Allah”; thereafter dipping the self-concocted interpretation that this act is not compulsory rather it is simply permissible. How vilifying!

85) The narration, in Sunan Abu Dawood, of Qais ibn Sa’d رضي الله عنه in which it is stated that he returned from the city of ‘Hira’ where he observed the people prostrating before their king and hence he requested the permission from the Messenger of Allah ﷺ to prostrate before him. He ﷺ declared:

لا تفعلوا لو كنت آمر احد ان يسجد لاحد لامرت النساء وان يسجدن لازواجهن لما

جعل الله لهم عليهن من حق

“Don’t do so! Were I to command any person to prostrate to another, I would have commanded the women to prostrate to their husbands due to the rights that Allah has given them over their wives”²²³

²²³ Sunan Abi Dawood, Hadith 2140; see Hadith 16 in Section Two

The tense of negation is explicit: لا تفعلوا - “do not do so”; now please inform Bakr to proceed with his intelligence of principles. On page 9 Bakr dictates:

شارح علیہ السلام کسی بات کا حکم امر کے صیغہ سے دیں تو وہ کام واجب ہوتا ہے

“If the Law-giver (peace be upon him) orders any action, with the tense of affirmation, then such an action is deemed to be compulsory”

Similarly (I say) that if the Law-giver ﷺ prohibits any action with the tense of negation (which is the opposite of tense of affirmation), then such an action is deemed to be prohibited; thus proving the prostration for other than Allah Ta’ala to be prohibited. This also proves that the erroneous interpretation of the narration that it is not compulsory rather, simply permissible, to be simply slanderous.

86) Bakr is cunning. He narrated the Hadith of the Mother of Believers – Sayyidah Ayesha binte Abu Bakr رضى الله تعالى عنها in which there was no explicit tense mentioned so he wrote to deceive the public on the ninth page:

اسی حدیث کو سجدہ تعظیمی کے مخالف سند میں پیش کیا کرتے ہیں سو اس کے اور کوئی ثبوت ان کے پاس نہیں ہے

“The opponents of reverential prostration present this Hadith as their testimony; besides this they do not have any other evidence”

Firstly the inclusion of the Hadith in the proof is a lie; we have already proved through the narrations of Bakr that the

prostration to other than Allah is **Haraam, Haraam, Haraam!** It is worse than consuming pork.

87) Secondly, another open lie in the second part of the above statement. The Hadith of Sayyidah Siddiqah رضى الله تعالى عنها may have been taken from *Mishkaat*, up until which Bakr's reign seem to end – which is elucidated in point 42. Two narrations above this Hadith is the Hadith of Sayyiduna Qais رضى الله تعالى عنه in which the clear prohibition is present. Bakr concealed this fact and uttered: “*they do not have any other evidence*”.

88) We also presented the evidence for the Hadith of Muadh ibn Jabal رضى الله تعالى عنه in the very same *Mishkaat*. Bakr flung it away and said, “*They do not have any other evidence*”. This sort of craftiness in the Deen is unwarranted if he considers himself a Muslim. The Hadith of Muadh ibn Jabal رضى الله تعالى عنه, which is present in Musnad Imam Ahmad with the narrators of Sahih Bukhari and Sahih Muslim, is as follows:

حدثنا وكيع ثنا الاعمش عن ابي ظبيان عن معاذ بن جبل انه لما رجع من اليمن قال يا رسول الله رأيت رجلاً باليمن يسجد بعضهم لبعض افلا نسجد لك قال لو كنت أمراً بشراً يسجد لبشر لا أمرت المرأة ان تسجد لزوجها

When Muadh ibn Jabal رضى الله تعالى عنه returned from Yemen, he said: “*O Messenger of Allah, I saw some people in Yemen who prostrate before each other. Should we not prostrate before you?*” He رضى الله تعالى عنه said, “*If I were to command a human to*

prostrate before a human then I would command the woman to prostrate before her husband.”²²⁴

89) He injured his own footing when he adduced the following words within the supplementary of the Hadith of the Mother of Believers رضي الله تعالى عنها:

لا ينبغي بشر ان يسجد لغير الله

“It is not worthy for any human to prostrate for anyone other than Allah”

However, this addition is not in the supplementation of the Hadith of the Mother of Believers رضي الله تعالى عنها in *Mishkaat* – but it is in the fourth narration of Salman Farsi رضي الله عنه in which he requested prostrating from the Messenger of Allah ﷺ. The Messenger of Allah ﷺ replied:

لا ينبغي لمخلوق ان يسجد لاحد الا لله تعالى

“It is not worthy for any creation to prostrate for anyone other than Allah”

Imam Nasafi has included this in his *Madaarik*.²²⁵

These four events have occurred in different time frames. The narration of Sayyida Ayesha رضي الله تعالى عنها is that of the camel when it prostrated and the companions requested to do the same for the Messenger of Allah ﷺ. The companions; Qais رضي الله عنه and Mu’adh رضي الله عنه, requested permission after having witnessed this

²²⁴ Musnad Imam Ahmad, Hadith Muadh bin Jabal

²²⁵ Madaarik At-Tanzeel [Tafseer Nasafi], Verse 2:34

very act from the governors of Hira and Yemen, respectively. And in every instance there was a single reply – no permission was granted. Salman رضي الله عنه wished to prostrate for which he was forbidden. In these three narrations there is another benefit which has been concealed by Bakr but it will be known soon – Allah Willing!

90) In relation to the narration of Sayyida Ayesah Siddiqah رضي الله عنها – Bakr’s persecution projected beyond restraint as he stated on the ninth page,

سب سے بڑی بات تو یہ معلوم ہوتی ہے کہ حضور نے صحابہ کی خواہش کو سجدہ عبادت تصور کر کے جواب دیا تھا
 جسے تو فرمایا کہ اپنے رب کی عبادت کرو اور اپنے بھائی کا احترام و اکرام بجالاؤ آپ کے ذہن میں سجدہ تعظیمی ہوتا تو
 عبادت رب کا حوالہ نہ دیتے اور احترام و تعظیم کو عبادت سے الگ کر کے ظاہر نہ فرماتے اس وقت تو آپ کے ذہن
 میں سجدہ عبادت تھا

“The pivotal point to understand herein is that the Prophet ﷺ assumed that the desires of his Companions [to prostrate] was that of worshipful prostration – hence the reason behind his statement; that one should worship Allah and respect one’s brothers. If he had thought of reverential prostration then he would not have issued the statement of worshiping one’s Lord and he would not have separated worship and respect. At that moment his mind was preoccupied with the thoughts of worshipful prostration [hence the prohibition]”

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا

“What a monstrous word it is, that comes out from their

mouths. They are merely telling a lie”²²⁶

O Muslims! Muhammad, The Messenger of Allah ﷺ is he on whom this verse was revealed in the Holy Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

*“O believers, avoid most suspicions, verily some suspicion is a sin...”*²²⁷

Muhammad, The Messenger of Allah ﷺ has declared,

اياك والظن فان الظن اكذب الحديث

*“Beware of suspicion – for it is the worst of lies”*²²⁸

These are his teachings and it is being said about him that he ﷺ assumed about his companions that they wished to worship him? Verily, we belong to Allah and towards Him is our return! Oath of Allah! The Messenger of Allah ﷺ did not assume such and neither will any mature intelligent person assume more than reverential prostration from these requests. But Bakr suspected the Messenger of Allah ﷺ with his assumptions thereby reserving his seat in Hell if he does not repent.²²⁹

91) Furthermore, there is a severe accusation against the Messenger of Allah ﷺ; that is, the Prophet ﷺ thought that his

²²⁶ Qur’an, [18:5]

²²⁷ Qur’an, [49:12]

²²⁸ Sahih Bukhari, Hadith 6064

²²⁹ “Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.” [Sahih Bukhari, Hadith 108].

companions wished to worship him. He did not become irate and he did not advise them to repent. He did not order them to re-enter the folds of Islam by professing the article of faith [*kalima*] nor did he summon them to re-marry their wives! Rather he stated a simple statement; that if he was to order this prostration than he would have directed it to the women and then he became silent – Allah Forbid! If the Messenger of Allah ﷺ assumed worshipful prostration from his companions then he would have declared them heretics and would have advocated them to repent, renew their faith and remarry their wives.

Once, a few misguided words were pronounced in his presence by a Bedouin:

“We present the Prophet as an intercessor in the Court of Allah and we present Allah as an intercessor in the Court of the Prophet”.

At this statement, the Messenger of Allah ﷺ expressed tremendous rage – so much so – that the atmosphere surrounding them sparked with Divine Wrath. His lips kept repeating: ‘*Glory be to Allah, Glory be to Allah, Glory be to Allah*’ until he questioned the Bedouin in rhetoric: “*Do you consider me an equal to Allah? “Woe to you, do you know how great Allah is!”* Then he ﷺ glorified the Powerful Lord.²³⁰

On the other hand, we have an assumption that many sincere companions wished to worship him and consider him a

²³⁰ Sunan Abi Dawood, Hadith 4726

partner to the Divine Being – and the Messenger of Allah ﷺ remains silent? Is this even possible? By Allah, is this the grandeur of his Prophethood? Allah Forbid! A person who assumes that his Prophet ﷺ remains silent at the statements of disbelief and apostasy has placed himself in the ditches of disbelief and apostasy – for this is a severe blasphemy upon the Prophet ﷺ.

هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ

“And they, on that day, were nearer to apparent disbelief than to expressed faith”²³¹

Bakr assumed that he triumphed in his knowledge with his penmanship [in explaining] the narration of Ayesha رضي الله تعالى عنها but he did not know that his ignorance carried him to a lowly pedestal. Truly said by the Messenger of Allah ﷺ:

ان الرجل ليتكلم بالكلمة لا يرى بها بأسا يهوى بها سبعين خريفا في النار

“Verily a man utters some words in which he does not see any harm in, but that he will fall seventy years deeper into Hell”²³²

He ﷺ also stated:

ان الرجل ليتكلم بالكلمة من سخط الله ما يظن ان تبلغ ما بلغت فيكتب الله عليه بها سخطه الى يوم القيامة

²³¹ Qur’an, [3:167]

²³² Jaami’ Tirmidhi, Hadith 2314

“Verily a man says some words which are disliked by Allah and he does not know where these words have reached but that Allah destines for him perpetual doom until the Last Day”²³³

And only towards Allah is our gratitude. In these days of *Fitnah*, any Tom, Dick and Harry assumes himself to be a proficient researcher, scholar, expert and professional; and therefore presents his irrational heresy into the religion simply on the basis that he is able to coagulate some fragmented words of Urdu into a statement! This ejects him into the realm of opposition to the Qur’an, Hadith and the pious Jurists.

ويتوب الله على من تاب ومن يتول فان الله هو الغفور الحميد

“And Allah emancipates him who repents, and he who turns away; then indeed Allah is Oft-Forgiving, Full of Praise!”

92) The prostration of the camel for the Messenger of Allah ﷺ – was this a prostration for demarcating the Prophet ﷺ to be a God or Creator? Allah Forbid! Imam Tabraani in his *Mu’ajam Kabir* narrates from Ya’ala ibn Murrah ؓ that the Messenger of Allah ﷺ said:

ما من شئ الا يعلم اني رسول الله الا كفرة الجن والانس

“Everything recognises me as a Messenger of Allah except for the disbelieving Jinn and humans”²³⁴

²³³ Al-Mu’jam Al-Kabeer, Hadith 1129

²³⁴ Al-Mu’jam Al-Kabeer, Hadith 672

The prostrations of the people for their wealthy personalities, in Yemen and Hira; was due to respect – not in worship. Hence, due to such prostrations the Companions asked the Prophet of Allah ﷺ for its permission. From this, no intelligent mind can infer worshipful prostration. The blame of such wicked understanding [of Bakr] may only arise from a wicked mouth.

93) It is with a significant advantage that the abhorrence of prostration for other than Allah has been proven from the words of Bakr. The companions – those who were perpetually dazzled with the *Kalima* (There is no god but Allah); those who were constantly taught about the Oneness of Allah; those in whose hearts the belief of the Oneness of Allah was etched deep in their hearts; those who have been testified by the Qur'an now and then – their willingness for prostrating (other than Allah) pushed their great virtues and strength of their beliefs at bay in the thoughts of the Prophet ﷺ; and he thought that they wish to make me a partner. Is this possible? Why would such an evil action be permitted for others in the first place?

94) Without a doubt, the *Sajdah* is from the actions of worship. There is no difference between the worshipful prostration and the reverential prostration except for its intention. Even for kissing the floor – *Durr e Mukhtaar* mentioned that '*it is similar to idol worship*'. The trustworthy book of Bakr – *Radd al Muhtaar* – also seconds this opinion. The sincerity of worship is that one should save oneself from those things which may appear like worship for other than Allah. Therefore the Prophet ﷺ labelled *Dhikr* as worship and the actions of worship must only be directed towards Allah –

but to direct them towards a misguided interpretations as found in the above three blames towards the Prophet ﷺ is indeed an opposition to the *Deen*.

95) Bakr had commented on the reverential prostration on page 11,

سجدہ ایک ایسی چیز تھی جس میں سجدہ عبادت شریک تھا اور خدا کی عظمت کے انتہائی طریقہ میں خواہ مخواہ آدم کا شریک ہوتا تھا اس سے ثابت ہوتا ہے کہ خدا کی مرضی تھی کہ میری خلافت کی تعظیم وہی ہونی چاہئے جو میری ہے اس واسطے آدم کی عزت ایسے طریقے سے کرائی جو خدا کے سوا کسی کو زیانہ تھا تا کہ سند ہو جائے کہ آدم خلافت کے بعد مجازی حیثیت سے آخری تعظیم کا مستحق ہے جو حقیقت میں عبادت کی آخری شان ہے

“Sajdah was such an action in which worshipful prostration was inclusive and in the final stage of reverence directed to Allah – the association of Adam was present. This proves that it was the Divine Will of Allah that the respect given to My Representative must be the same as it is for Me; therefore the respect to Adam was implemented in such a manner which was not suitable for other than Allah – so that this event may become an authentication (of Sayyiduna Adam’s status). Hence the status of Sayyiduna Adam is upon the pedestal of the final stage of reverence which in reality is the ultimate act of worship”

So why is it far-fetched that this was later prohibited by the Words of Allah:

اعْبُدُوا رَبَّكُمْ

“Worship your Lord”²³⁵

²³⁵ Qur’an, [2:21]

96) In the narrations of Qais, Muadh and Salmaan [may Allah be pleased with them] – the words which are present are: [لا تفعلوا اور لا يبينغي] – ‘do not do this’ instead of [اعبدوا] ‘worship me’. Then on what basis will Bakr spread his calumny on these words – so he concealed these narrations and muttered that there is no other evidence.

97) Bakr has permitted the prostration for sun and the moon, rather for the idols and *Mahadev*, just as how Bakr twisted the clear words of the Messenger of Allah ﷺ by stating that it referred to worshipful prostration. Similarly, in the verse of the Holy Qur’an:

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

“Prostrate not, before the sun nor the moon”²³⁶

This verse clearly dictates that it is prohibited to prostrate before the sun and the moon, and the command of prostration for Allah is evident. The conclusion of this verse is,

إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“If you worship Him”²³⁷

Here, Allah Ta’ala has mentioned the entity of worship alongside such prostrations – therefore (according to the logic of Bakr) worshipful prostration to the sun and moon is prohibited but as far as the reverential prostration is concerned – there is no verse in the Holy Qur’an which prohibits such prostrations for any idol or ghost. Can Bakr show a single

²³⁶ Qur’an, [41:37]

²³⁷ Qur’an, [41:37]

verse? Obviously not! Now Bakr should recall his words and review his support for ‘humanly’ prostration as he stated on page 7:

قرآن میں کسی سجدہ تعظیم کی ممانعت نہیں ایسی کوئی آیت نہیں جہاں کسی سجدہ کی تعظیم کی ممانعت کی گئی ہو، اس سے ثابت ہوتا ہے کہ تعظیمی سجدہ کے خلاف قرآن خاموش رہنا چاہتا ہے یعنی وہ مسلمانوں سے نہ یہ کہتا ہے کہ غیر خدا کو سجدہ کرو نہ یہ کہتا ہے کہ تم پر سجدہ تعظیمی حرام کیا گیا ہے تم کسی غیر خدا کو سجدہ نہ کرنا

“In the Qur’an there is no prohibition of reverential prostration. There is no verse which may have prohibited the reverential prostration. Evidently, the Qur’an remains silent on this topic, that is, it does not permit the Muslims to prostrate to other than Allah and it also does not prohibit any Muslim from performing reverential prostration – that it does not say – you should not perform reverential prostration **for anyone** other than Allah”

Pay close attention to the word ‘for anyone’ and see the conclusion on page 8:

پس جب قرآن نے ایسا کوئی صاف حکم نہیں دیا تو سجدہ تعظیمی کا حرام ہونا یا ناجائز ثابت نہیں ہو سکتا

“Therefore, when the Quran has not issued any clear ruling on reverential prostration – hence for it to be prohibited or impermissible can never be proven.”

See how he has clearly propagated the permission of reverential prostration for the idols and *Mahadev* – as if his prophet is Krishna and therefore his religion would be similar to him [Allah Forbid!]

98) As for the prohibition of prostrating for the sun and the moon, which is in the Holy Qur'an; Bakr provides an excuse for it as he writes on the 7th and 8th page:

اس آیت میں غیر انسان کے سجدہ کا ذکر ہے۔ اور گفتگو سجدہ انسانی میں ہے سورج چاند اور چیز ہے انسان خلیفۃ اللہ

دوسری چیز ہے

“This verse is directed towards non-humans and we are discussing prostrations for man. The sun and the moon are different to the human beings who are the deputies of Allah on earth”

Firstly, it is a strange excuse because that particular verse is in relation to worshipful prostration as it is stated at the end – *“If you worship Him”* – what difference does it entail in worshipful prostration; be it the deputies of Allah or not.

Secondly, his excuse reduces to ashes when his evidence of the prostration of Adam [ﷺ] itself spoils his plan. In that verse (the incident of Adam [ﷺ] and the Angels), there is a discussion of prostration for non-humans [Angels] who prostrate whereas the discussion of Bakr revolves around human beings. Angels are another creation and man, the deputy of Allah, is another. A non-deputy and a non-human prostrated before a deputy human being. From this, how did Bakr conclude the permission for a deputy of Allah to prostrate for others?

99) Not to find the verses of prohibition in relation to the reverential prostration in the noble Qur'an is a sign of his

ignorance of the noble Qur'an. Has the noble Qur'an not mentioned:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

*“Obey Allah and obey the Messenger”*²³⁸

Has the great Qur'an not mentioned:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ

*“Whoso obeys the Messenger has indeed obeyed Allah”*²³⁹

Has the wise Qur'an not mentioned:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ

*“And whoso disobeys Allah and His Messenger - surely for him there is the fire of Hell”*²⁴⁰

Has the praiseworthy Qur'an not mentioned:

مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

*“And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from that”*²⁴¹

Has the glorious Qur'an not mentioned:

²³⁸ Qur'an, [4:59]

²³⁹ Qur'an, [4:80]

²⁴⁰ Qur'an, [72:23]

²⁴¹ Qur'an, [59:7]

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“Then O beloved, by your Lord, they shall not be Muslims until they make you judge in all disputes among themselves, then they find not any impediment in their hearts concerning whatever you decide, and accept from the core of their hearts”²⁴²

Did the Messenger of Allah ﷺ not decide on this dispute that “do not do this” – do not perform reverential prostration?

Therefore, the Holy Qur’an is directly prohibiting the reverential prostration. If someone does not accept this then about him is as Allah decided. May Allah Almighty protect every Muslim from this!

100) This ruling of Bakr in which he said on page 8 –

“Therefore when the Quran has not issued any clear ruling on reverential prostration – hence for it to be prohibited or impermissible can never be proven”

This is a severe misguidance which the Knower of the past and future ﷺ had already forewarned us:

الا انى اوتيت القرآن ومثله معه الا يوشك رجل شبعان على اريكته يقول عليكم بهذا القرآن فما وجدتم فيه من حلال فاحلوه وما وجدتم فيه من حرام

²⁴² Qur’an, [4:65]

فحرموه وان ما حرم رسول الله كما حرم الله الا لا يحل لكم الحمار الا هلى
والاكل ذى ناب من السباع - الحديث

“Be warned, I have been blessed with the Qur’an and – along with it – its example. Be warned! Soon a person with a filled belly strutted upon his throne will say, ‘Only hold on to this Qur’an. Whatever you find permissible in it then consider it to be permissible, and whatever you find impermissible in it then know it be impermissible’ but that which is prohibited by the Messenger of Allah is like the example of the prohibition by Allah. Be warned! Not permissible for you is a domestic donkey and carnivorous mammal”²⁴³

The reverential prostration has been prohibited by the Messenger of Allah ﷺ, so it is *Haraam* even if it is not seen in the Holy Qur’an by the laymen.

101 – 102) The Messenger of Allah ﷺ presented two examples, a donkey and a carnivorous mammal, which is prohibited but it is not mentioned in the Holy Qur’an. How come Bakr believes in this because he will say as he stated on page 8:

“Therefore when the Quran has not issued any clear ruling on reverential prostration – hence for it to be prohibited or impermissible can never be proven”

²⁴³ Sunan Ibn Ma’jah, Hadith 13 & Mishkaat Al-Masaabih, Baab Al-I’tisaam

Therefore, Bakr has permitted the consumption of a donkey and a dog.

103 – 110) Does he not know that the noble Qur'an has mentioned the prohibition of the flesh of a swine but there is no mention about its kidney, liver, skin, intestine, spleen and bone. Even the head and its feet are not considered to be the actual meat – therefore Bakr also permitted the consuming of the organs of the swine because:

“Therefore when the Quran has not issued any clear ruling on reverential prostration – hence for it to be prohibited or impermissible can never be proven”

111 – 113) Excusing from the explicit commandments of the Holy Qur'an by manipulating its interpretations – Bakr has opposed three pillars of Deen: a) Sunnah, b) *Ijmaa'* and c) *Qiyas*; and therefore he adopted the Qura'nist doctrine.

Section Six

**Bakr's slander upon Allah Ta'ala
(ALLAH FORBID!)**

114) The slander perpetrated against the personality of *Sayyid al-Mursaleen* ﷺ is indeed an attempt to slander Allah Ta'ala, but since Bakr is an apprentice of 'clear things' when something is not clear in the Qur'an, he does not resort to the narrations – therefore he attempted clear fallacy directly to Allah Ta'ala. On the 95th page he admitted, as you have seen, that the reverential prostration of Adam [ﷺ] was associated to be on the highest forms of respect for Allah Ta'ala; then he then claimed that this was the Will of Allah:

خدا کی مرضی تھی کہ میری خلافت کی تعظیم وہی چاہئے جو خود میری ہے

"...It was the Will of Allah that the respect for my representation [khilaafah] should be the same as My respect..."

This is slander upon Allah and to associate polytheism to His Will. Allah Ta'ala has declared such slanderous statements to be disbelief [*kufir*]:

إِنَّمَا يَفْتَرِي الْكُذِّبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

*"It is only those who believe not in the verses of Allah forge lies and they are the liars"*²⁴⁴

115) On the sixth page, Bakr exclaims:

خدا نے اپنے عبادت کے سجدے کے لئے کعبہ کو سمت قرار دیا ہے اس میں ایک بڑا فلسفہ پرشیدہ ہے وہ یہ کہ خدا سجدہ عبادت اور سجدہ تعظیم امتیاز قائم کرنا چاہتا تھا تا کہ مسلمان جان جائیں کہ سمت کعبہ کا سجدہ

²⁴⁴ Qur'an, [16:105]

عبادت ہے جو غیر خدا کو جائز نہیں اور غیر مقرر سمت کے سجدے جائز ہیں۔ سمت کعبہ مقرر ہونے سے پہلے خدا نے فرمایا تھا: فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهَ اللَّهِ - تم جہر متوجہ ہو خدا اسی طرف ہے یعنی جس سمت سجدہ کرو خدا ہی کو ہگا مگر بعد میں سمت کعبہ مقرر ہو گئی اس کی وجہ یہی تھی کہ خدا سجدہ عبادت و سجدہ تعظیم میں فرق کرنا چاہتا تھا جو اس سمت نے کر دیا"

“Allah Ta’ala has affixed the Ka’abah for the worshipful prostration. There is a very significant philosophical point in this reality and that is: Allah Wishes to distinguish worshipful prostration from reverential prostration so that Muslims may understand that it is not permissible to perform worshipful prostration for anyone other than Allah - which is towards the Ka’abah; but it is permissible to do other prostrations for which there is no fixation. Before He affixed the Ka’abah as the uniform direction, Allah Ta’ala had declared:

فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهَ اللَّهِ

‘Whichever side you turn your face, there is the face of Allah²⁴⁵

That is – whichever direction you prostrate, it will be for Allah; but later on the direction of the Ka’abah was fixated [towards Makkah]. From this we infer that Allah Ta’ala Wished to separate worshipful and reverential prostration – which this fixation – clearly stipulates this purpose”

This is the second slander of Bakr towards Allah Ta’ala. Bakr should quickly inform us about the whereabouts of his

²⁴⁵ Qur’an, [2:115]

reasoning. Where did Allah Ta’ala or His Messenger ﷺ deem such a notion?

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

“Or you say about Allah that which you do not know.”²⁴⁶

It is also slanderous to associate any statement in relation to Allah Ta’ala and His Messenger ﷺ without any evidence.

هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

“Bring your proof if you are truthful”²⁴⁷

One should not associate any wrong statement instead which will be disclosed soon.

116) “Whichever side you turn your face, there is the face of Allah” – the meaning of this is clearly mentioned in the Jaami Tirmidhi in the section of facing the Ka’abah²⁴⁸ – but to promulgate the understanding that there was no fixed direction until the revelation of this verse and that Allah Ta’ala had declared permission to face whichever direction; is the third slander of Bakr towards Allah Ta’ala. Fixation towards the Qibla is from the first day of mankind:

²⁴⁶ Qur’an, [2:80]

²⁴⁷ Qur’an, [2:111]

²⁴⁸ Narrated by Abdullah bin Aamir: “We were with the Messenger of Allah ﷺ on a journey on a very dark night and we did not know where the Qiblah was. So each man among us prayed in his own direction. In the morning when we mentioned that to the Messenger of Allah ﷺ, then the following was revealed: ‘So wherever you turn, there is the Face of Allah (2:115)’” [Jaami’ Tirmidhi, Hadith 2957].

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَيْتِكُمْ مَبَارَكًا وَهُدًى لِّلْعَالَمِينَ

“Indeed the first house that was appointed as a place of worship for mankind, is the one at Makkah (the Holy Ka’abah), blessed and a guidance to the whole world”²⁴⁹

117) According to the erroneous distinction of worshipful and reverential prostration, to purport that the fixation of the Qibla was to establish the difference in something which is only prohibited from that which is disbelief – is the fourth slanderous reasoning towards Allah Ta’ala.

118) The difference between worshipful and reverential prostration is known by Allah and by the intention of the one who has prostrated [*saajid*]. The *Saajid* and his Lord knows the intention of the prostration; therefore it is necessary for the *Saajid* to know his own intention in order to differentiate it. If this necessity is placed upon the on-looker then reverential prostration will also be valid in the direction of the Ka’abah instead of any direction. This will collate both prostrations and the on-looker will not be able to say, with certainty that this prostration is for worship or reverence. Conclusively, if the necessity of differentiation has been placed upon the one who prostrates then this is futile for him and for the on-looker it is baseless. And Allah is free from this! If the differentiation is simply based on a hunch that curtails the direction of the prostration in question; that if it is this direction then it is worship otherwise reverence – then this act returns to the basis of one’s intention. There is no benefit for the on-looker and no need for the *Saajid*. The differentiation, in reality, was

²⁴⁹ Qur’an, [3:96]

the intention essentially. Nevertheless, to stray from this is a daring move in slandering Allah Ta'ala.

119) The distinction [between worshipful and reverential prostration] is invalid in the case of voluntary prayers performed by a traveller in a vehicle at the outskirts of the residential town. For a traveller who practices deduction for his mandatory and voluntary prayers [*taharri*], for that sick person due to his sickness, and for that victim due to the fear of enemy; in such circumstances the direction of the Qibla is not affixed. The prostration will still be worshipful [hence the reasoning of distinction between worshipful and reverential prostration on the basis of fixation becomes null and void].

120) It has been stated in Alamghiri and Fataawa Qadhi Khan, which are authentic literatures in the sight of Bakr, that it is superlative to persevere if a disbelieving ruler forces one to prostrate, out of worship, for himself. It is evident that the disbelievers will not allow one to prostrate in the direction of the Ka'abah but in the direction of wherever the ruler is abiding. Hence, this is unfixed direction of prostration – why would it become worshipful?

121) The resultant of this discussion [of Bakr's insensible dissertation] is that Allah Ta'ala appointed the differentiation of two types of prostrations in a very secretive way for which His Messenger ﷺ was not informed but somehow Bakr was informed of this secret. When the Companions asked permission to prostrate before the Prophet ﷺ, this prostration was for a variable direction. If they had received permission, then they would have prostrated in any direction wherever the Prophet of Allah ﷺ was present. But in the conjecture of

Bakr, Allah Ta'ala had established the distinction of fixative direction – that is, if the prostration calls for a fixative direction then it is worshipful, otherwise not. Bakr says on page 9,

“The Prophet ﷺ assumed the Companions’ request of prostration to be that of worship. At that moment, he was thinking of worshipful prostration’.

Now we observe two possibilities:

- a) Either in terms of Bakr, Allah Ta'ala had appointed such insensible and inaccurate distinction that the Messenger ﷺ was not able to discern it or,
- b) In Bakr's conjecture the intelligence of the Messenger ﷺ was, Allah Forbid, beyond understanding of Bakr's head that he was not able to discern the difference after a clear distinction.

Both possibilities are explicit *Kufr*. Did we not say that it is a calamity for an ignorant to become an author? Books will become ready and faith will be lost.

لا حول ولا قوة الا بالله العلي العظيم

122) As Bakr said on the sixth page,

سمت کعبہ کا سجدہ عبادت کا سجدہ ہے جو غیر خدا کو جائز نہیں اور غیر مقرر سمت کے سجدے جائز ہیں

“Fixative prostration towards the Ka'abah is the worshipful prostration which is disallowed for other than Allah but the prostrations which are non-fixative – are permissible”

He concludes that the prostrations which take place in the temples are non-fixative [and therefore they are permissible].

Again, Bakr propagated the [possible] permissibility of prostrating before idols and false deities.

123) During the time when there was no fixation between worshipful and reverential prostration as dictated [by Bakr] with the verse, *'Whichever side you turn your face, there is the face of Allah'*; then we assume that reverential prostration was prohibited in that time because any act for the creation that does not distinguish it from worship of Allah can never be permissible. And suppose if the reverential prostration was prohibited during that time, the permissibility of it became abrogated from the time of Ya'qub and Yusuf [peace be upon them]. Thereafter, there is no abrogate of this abrogation – this concludes that reverential prostration remains prohibited until the Day of Qiyamah. [Bakr] issued a good lecture which turned to dust by himself.

124) In the 10th page, he asserts:

خدا نے فرمایا ہے: فلیعبدوا رب هذا البيت عبادت کریں اس گھر کے پالنے والے کی۔ اس صورت میں رب هذا البيت کا لفظ ہے اور قاعدہ عرب کے بموجب رب کا لفظ ذی روح پر آتا ہے اور کعبہ ذی روح نہیں پتھر کا مکان ہے۔
پس ثابت ہوا کہ اس بیت سے مراد قلب آدم ہے

“Allah Ta’ala has stated *‘Worship Him, the Caretaker of this House* ²⁵⁰. In this case, the wordings are – *‘The Rabb of this House’* - and according to the principles of the Arabs the word ‘Rabb’ is used in attachment with things which are possessive of a soul, but the House of Allah does not have a soul rather it

²⁵⁰ Qur’an, [106:3]

is a structure made from stones. Hence it is proven that the word ‘house’ refers to the heart of Adam”.

This is the fifth slander upon Allah Ta’ala and as well as a personal interpretation of the Qur’an. This is also *ilhaad* [heresy] as per the creedal literatures because the evident meaning is falsified with a hidden meaning like the spiritualists. It is stated in the words of Imam Nasafi:

النصوص تحمل على ظواهرها والعدول عنها الى معان يدعيها اهل الباطن الحاد

*“Evidence is placed upon its evident meanings, therefore to discard the evident meaning and to bring about one’s own understanding, as it is practiced by the spiritualists, is heresy”*²⁵¹

125) It is also a slander on the Arabs. Perhaps one has not heard of the word: ‘*Rabb al-Maal*’ [Master of wealth] and ‘*Rabb ad-Daar*’ [Master of the place]. Rather, it is in the Hadith:

كلا ورب الكعبة

*“Never indeed, by the Lord of the Ka’abah”*²⁵²

Leave this, the Holy Qur’an states:

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

*“Lord of the two Easts and Lord of the two Wests”*²⁵³

²⁵¹ Majmu’a al Mutoon fi mukhtalif Al-Funoon Matan Aqaaid An-Nasafiya

²⁵² Shua’b Al-Iman, Hadith 5154

²⁵³ Qur’an, [55:17]

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ

“So I swear by the Lord of every East and every West”²⁵⁴

وَأَنَّهُ هُوَ رَبُّ الشُّعْرَىٰ

“And that He only is the Lord of the star Sirius”²⁵⁵

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ

“Lord of the heavens and the earth”²⁵⁶

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

“Purity is to your Lord, the Lord of Honour, from all what they say”²⁵⁷

That patch of the sky in which the star of the Crab constellation rises and sets, and the star of the Capricorn constellation, and the star known as Sirius and the sky in which our sun rises and sets, and the heavens and the earth – are these from the things that possess soul? Who is a greater liar than the one who the Qur’an exposes?

126) See the wretchedness of this man who tried to attach the meaning of ‘possessing of a soul’ by translating the verse as: ‘the Caretaker of this House’. He did not know that the word ‘caretaker’ does not fit into this unless the house is taken to be something that is literal, as in residence.

²⁵⁴ Qur’an, [70:40]

²⁵⁵ Qur’an, [53:49]

²⁵⁶ Qur’an, [37:5]

²⁵⁷ Qur’an, [37:180]

127) O Muslims! We have proven from the Hadith that reverential prostration is prohibited [*Haraam*]. We used the acknowledged literatures of Bakr, which he considers authentic, to prove that the prohibition of reverential prostration [for other Allah Ta'ala] is worse than the prohibition of eating swine. Evidently, the manuals which Bakr considers authentic, proved that there is a consensus in the matter of prohibition for reverential prostration. His own mouth had declared that the Qur'an has issued the ruling of prohibition for this act. From his authentic journal of *Lataaif*, we showed that it elucidates majority of the pious to be of the view that it is impermissible. Now see the impurity of Bakr's words:

تعظیمی کا انکار موجب لعنت و پھینکار ہے

“Negating the reverential [prostration] is way of incurring the curse and wrath”

سوائے چند جاہل و ضدی لوگوں کے کوئی شخص اس سجدہ تعظیمی کے خلاف نہ تھا

“Except for the few ignorant and stubborn people, no person was against the reverential prostration”

اس میں مخالفت کلام کرنا شقاوت اور سنگ دلی ہے

“To oppose this is a sign of being merciless and stone hearted”

اس سے انکار کرنے والے شیطان کی طرح راندہ درگاہ ہونگے

“Those who refute this will be like the Satan – outcasts”

Now say to whom did the accusation of being merciless, stone-hearted and outcasts fall upon? On the Qur'an, on the Hadith, on the Fiqh, on the Imams, on the Awliya – praise be to Allah; they are free from such implications. Whatever was blurted, returns back to him.

128) We have indicated that Bakr slandered the Imams by falsifying evidences from various books. He slandered the Messenger of Allah ﷺ and accused Allah Ta'ala with the same. The Qur'an has cursed such type of people.

129) He does not follow his own evil but slanders the Qur'an, Hadith, Fiqh, Ijma', Imams and the Awliya with another one of his fabrications. On page 19,

جو لوگ سجدہ تعظیمی کو منع کرتے ہیں وہ حضرت محبوب الای الہی اور ان کے پیران عظام کو جاہل و فاسق بنانا چاہتے ہیں
“Those who prohibit the reverential prostration wish to brand Hadrat Maboob e Ilahi and his illustrious elders ignorant and transgressors.”

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا

“Profound is the word that comes out of their mouths; they only speak a lie.”

Every sane Muslim knows that in the category of human beings the quality of infallibility is a specific to the Prophets only. Beside a Prophet, there is no one who has not uttered a weak statement that is contrary to the majority or without a proof, irrespective of the greatness of the person.

“Every person will be liable for his statement and this will be returned to him except for the Person of this Grave ﷺ”²⁵⁸

Reliance will be upon the majority:

فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ

“Upon you is necessary [to hold on to] the majority group”²⁵⁹

And the one who follows a lonesome opinion will face the prosecution of the Law instead of attestation. It is in Quduri, Durr e Mukhtaar and the reliable work in the view of Bakr, Radd al-Muhtaar,

“To issue a verdict based on a suppressed opinion [*qawl e marjooh*] is ignorance and it is something that opposes the consensus.”²⁶⁰

And it is well known that a person who opposes the consensus is at the least a transgressor. Who from the Imams or Companions fit this description? Allah Forbid! They are not ignorant or transgressors. But if anyone issues a verdict based on a lonely opinion of theirs by setting aside the majority view is definitely a transgressor and ignorant. Hadrat Sayyiduna Mahboob e Ilahi ﷺ and his contemporaries are beloveds of Allah, and them issuing permission for the reverential prostration is lonely opinion that is contrary to the majority of the Awliya, the consensus, Fiqh, Hadith and the Qur’an. Then, to use this lonely opinion to issue a verdict makes him [Bakr] a transgressor and ignorant. There is no

²⁵⁸ Al-Yawaaqit wal Jawaahir

²⁵⁹ Sunan Ibn Ma’jah, Hadith 3950

²⁶⁰ Raddul Muhtaar, Kitaab At-Talaaq

limit to his transgression for he has considered the majority of the Awliya to be cursed, satanic and rejected.

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِيرُ

“They will soon realise tomorrow who is the mischievous great liar.”²⁶¹

Consult the book ‘*Al-Maqaal al-Urafah*’ that has been written by this humble servant, in which we have established by the numerous statements of the Awliya, that the laws of the Shari’ah is binding upon everyone. Whereas, nothing is binding upon the Shari’ah. If any statement, action or state of those Awliya, whose piety is established, is apparently found to be contrary to the Shari’ah then:

Firstly, if that is not proven with an authentic chain of transmission then such a narration is rejected. The reputation of the Awliya is free from such associations, rather Imam Ghazaali رحمته الله has mentioned that a Muslim cannot be accused of a major sin, as it is impermissible, unless the evidence is complete.

“Without proper investigation, it is impermissible to associate any major sin towards any Muslim. But it is permissible to say that Ibn Muljim martyred Hazrat Ali رحمته الله – since it is proven by mass transmission. Hence, it is not permissible to associate transgression and disbelief to any Muslim without any investigation.”²⁶²

²⁶¹ Qur’an [54:26]

²⁶² Ihya Al-Uloom, Kitaab Aafaat Al-Lisaan

And it is not mass transmission that a parchment, associated to someone, is found in a dressing cupboard and is published widely. The example of this is like an unknown person who makes a statement in a market and thousands here it from him and record it on a parchment. Thousands have narrated but from one unknown person – leave aside mass transmission, this does not fulfil the requirement of being authentic. Many such monographs are being published nowadays and they associated to the noble Awliya.

‘Hence, one should not place one’s hands in any hand’

This craftiness has been practiced on certain Scholars as well. One book by the name of *Aqaaid of Imam Ahmad* was published – and Imam Ahmad bin Hanbal رحمته الله is free from what it has been associated to him in this literature. Similarly, seeing the famous works of Shah Waliyullah, a certain Wahaabi authored a book and associated it towards the noble Shaykh.

Secondly, if it is proven to be authentic and there is a possibility of interpretation, then it is compulsory to interpret it and so to avoid its opposite meaning. The station of the Awliya is very great to behold, rather it is necessary to interpret favourably the statements of every Sunni Muslim. Imam Abdul Ghani Nablisi رحمته الله has mentioned,

“Imam Nawawi has stated in the introduction of *Sharah Muhaddhab*, *It is necessary for the seekers of knowledge to assume the statements of their brothers in a favourable light in which there may be a fault, apparently. One should find*

seventy interpretations for such a statement. One who does not do this is a person with less ability [from Allah]”²⁶³

Thirdly, if favourable interpretation is not feasible but it is possible that the statement was uttered before they had attained piety and respect, then we will assume such. It is not permissible to use this as proof nor reject it as their statement. Imam Abdul Wahaab Sha’raani رحمته الله mentions in *Mizaan Ash-Shariah Al-Kubra*,

“Those who have considered the Imams to be erroneous [due to their certain views], then it is possible that this may have taken place before they attained the spiritual rank. Many people, when they narrate anything from the Imams, they fall into discussing their mistakes – not realising that statements in the beginning of their spiritual lives, during it and at the end have a difference, which these people cannot discern.”²⁶⁴

Fourthly, if this is also not possible – then we will assume such things, for those Awliya whose piety is proven, as the matters similar to that of Hadrat Khidr عليه السلام and label it from those things which are unclear. So we will not find faults in such a personality and not will we argue over it. Misguided is that individual who follows unclear things.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ

²⁶³ Al-Hadiqa An-Nadiyya Sharah Tariqatum Muhammadiya, Al-Fasl Thaani

²⁶⁴ Al-Mizaan Ash-Shariah Al-Kubra, Fasl fi Bayaan taqreer qawluhu min qaal

“...Those in whose hearts is deviation, pursue the verses having indistinct meanings, in order to cause turmoil and seeking its (wrongful) interpretation...”²⁶⁵

The indistinct or unclear things [*mutashaabihaat*] – just as they are found in the words of Allah and His Messenger ﷺ, they are found also in the words of the Pious, as it was explained by the torchbearer of truth and mystical realities, my Master and the reviver of the religion – Shaykh Ibn Arabi رحمته الله. Glory be to Allah, and all Guidance is from Him. He guides whomsoever He Wills towards the straight path. All praises are for Allah, Lord of the worlds!

²⁶⁵ Qur'an, [3:7]

Section Seven

**Prostration of Sayyiduna Adam [ﷺ] and
Sayyiduna Yusuf [ﷺ]**

The claimants of permissibility of reverential prostration have only this refuge in their stance, and they promulgate it in the following manner, that in the noble Qur'an it is evidently proven that this [reverential prostration] was permissible in the sacred laws of Adam [آدم] and Yusuf [يوسف]. The former sacred law is an irrefutable proof [*hujjat*] until such a time that Allah and His Messenger do not forbid. Since there is no prohibition in this regard therefore permission is evident from the Holy Qur'an. The command of prostration [reverential] shall persist until the Last Day. Firstly, this is informed knowledge [*khabr*] and its negation cannot transpire. If it does transpire – then it shall require evidentiary evidence to cancel other evidentiary evidence [*naasikh qati'*] and this is not the case here. Meanwhile the individual narrations [*Hadith Ahaad*] cannot be regarded for they are rejected [*mardud*].

This is Bakr's futile lecture which he tried to elaborate in his notebook which starts from the middle of the 11th page until the end of 12th page - over one and half pages. On page 9 he provides 5 lines and on page 25, 9 lines. Hence on pages 4 and 5; he completes with 12 lines. This is not much than what we have discussed previously. His paragraph has no more strength than a spider web. Not a single point of his is correct as we will, Allah Willing, elaborate.

130) If there was some sanity and sincerity in him [Bakr] then it should have struck him that these verses of the Holy Qur'an [that acknowledge reverential prostration] were well acknowledged by the jurists and saints of Islam [may Allah be pleased with them]. The permission within the former sacred laws, the difference between evidentiary [*qati'*] and prospective [*dhanni*] proofs and the regulations of *Nuskh* [cancellation of previous commandments] were well known to

the pious predecessors. Their ruling on prohibition of reverential prostration must have transpired with complete acknowledgment of sources – or did they not know of these counter arguments in the favour of prostration? Were they very lowly in their knowledge and understanding compared to you [O Bakr]?

131) In Radd al Muhtaar and Fataawa Qadhi Khan – you have placed your trust in them as you have stated in the twelfth page,

“[These books] are highly famous and authentic manuals. These have been compiled after analysing the Qur’an and Hadith with expert study...”

We have pointed out to you from these very same manuals that reverential prostration is, at the very least; prohibited, a major sin and it is worse than consuming pork. If the verses of the Holy Qur’an in relation to the prostration of Sayyiduna Adam [ﷺ] and Sayyiduna Yusuf [ﷺ] were not studied by them [according to you] then what kind of expert analysis is this [as you have mentioned]? Let this slip by also – we take the very expertise manual, *Radd al Muhtaar*, and you should take this paragraph to be the refutation to your ‘lengthy’ and futile mutterings. In the section before the chapter of business, the section of prohibition, fifth volume:

اختلّفوا في سجود الملائكة قبل الله تعالى والتوجه الى آدم للتشريف كاستقبال الكعبة وقبيل بل لأدم على وجه التحية والاكرام ثم نسخ بقوله صلى الله تعالى عليه وسلم لو امرت احدا ان يسجد لاحد لامرت المرأة ان تسجد لزوجها تاتر خانية قال في تبیین المحارم والصحيح الثانی ولم يكن عبادة له بل تحية واکراماً ولذا امتنع عنه

ابليس وكان جائزاً فيما مضى كما في قصة يوسف قال ابو منصور الماتريدي وفيه دليل
على نسخ الكتاب بالسنة

“There is a difference of opinion in relation to the prostration of the Angels for Adam [ﷺ]. Some have stated that the prostration was for Allah Ta’ala and the direction was towards Adam [ﷺ] out of his reverence just as how we face the Ka’abah. And others have stated that the prostration was for Sayyiduna Adam [ﷺ] for the purpose of reverence and dignity. This [permission] was later cancelled by the narration: ‘If I were to command anyone to prostrate, then I would command the woman to prostrate before her husband’. This is in Tatarckhania. In Tibyaynul Mahaarim it is stated, ‘The correct statement is the latter’. This was not out of worship but due to his reverence, hence Iblis refrained from this action. This action was permissible in the former nations as it is in the anecdote of Yusuf [ﷺ]. The great Imam, the leader of Ahlus Sunnah, Sayyiduna Abu Mansoor Maturidi [Allah be pleased with him] has stated, ‘This is the proof that the command of a Qur’anic verse [hukm] may be cancelled by a Hadith narration²⁶⁶

By Allah, be just! Has this expertly analysed manual of the noble Qur’an supported any piece of your deception? Praise be to Allah!

132) If Bakr was to remove the neck-belt of conformation [taqleed] to others and were to argue this point after becoming a research-scholar [muhaqqiq] – then may Allah forgive me – what possibility exists that his single letter will work?

²⁶⁶ Raddul Muhtaar, Baab Al-Isitbraa

I say with the power of my Lord! Firstly, let him provide evidence in the very beginning that this was indeed in the sacred law of Adam [ﷺ], or Yusuf [ﷺ] or any other Prophet – and he will not be able to do so. Prior to the advent of Adam [ﷺ], Allah Ta’ala had commanded the Angels:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

“Therefore when I have properly shaped him and breathed into him a chosen noble soul from Myself, fall down before him in prostration”²⁶⁷

At that point of time there was no Prophet on Earth and no sacred Law was revealed. The laws governing the Angels and humans are dissimilar. The command issued to the Angels does not fall within the realm of ‘*the prophets before us*’. In the anecdotes of Yusuf [ﷺ]– this much is proven that there was no prohibition of reverential prostration in the sacred Law of Ya’qub [ﷺ] because the Prophets do not commit any prohibitive action. There are two ways for things not to be prohibited. Either in the sacred law there is a command of this concession – this will be regarded as the ordained permissible element [*ibaahat shari*] as there is a lawful command; or there will be no information on this action – so as long as the sacred law does not prohibit any action it is considered permissible. This will be known as natural permissible element [*ibaahat asliya*] as there is no information on its command but also there is no prohibition. If these two ways are in the realm of probability [*muhtamal*] then there is no evidence that such an action was supported with a Divine Command [*hukm*] in the sacred Law of Ya’qub [ﷺ].

²⁶⁷ Qur’an, [15:29]

Therefore the original doubt in the phrase ‘*the prophets before us*’ is invalidated – by the Praises of Him, the Most High!

133) Secondly, the notion that the prostration [of reverence] is evidentiary proven [*qati*’] by the noble Qur’an is invalid due to five reasons [which shall be the concluding climax of this epistle - translator].

Reason 1

There is disagreement among the scholars about the physical dimensions to this prostration. Was this to an extent that the head is placed onto the ground – or was it to the point of simply lowering one’s head? Abu Shaykh narrates in *Kitaab al ‘Udhma* from Imam Muhammad ibn ‘Ubaad ibn Ja’far Makhzumi:

قال كان سجود الملائكة لأدم ايماء

“*The prostration of the angels towards Adam [عليه السلام] was [merely a] gesture*”²⁶⁸

Ibn Jarir, Ibn Mundhir and Abu Shaykh narrate from Imam Abd al Malik ibn Abd Al Aziz ibn Jareeh, in their respective commentaries of the Holy Qur’an in relation to the incident of Yusuf [عليه السلام] when his parents and his brothers fell down before him in prostration:

قال بلغنا ان ابويه واخوته سجدوا ويوسف ايماء برؤسهم كهيئة الاعاجم وكانت تلك

تحيتهم كما يصنع ذلك ناس اليوم

²⁶⁸ Durr Al-Manthoor of Al-Suyuti, Verse [2:34]

“A narration has reached us that the prostration of the parents and brothers of Yusuf [عليه السلام] was a gesture which was common amongst the non-Arabs as it was considered respect amongst them; which is still prevalent today where people slightly bow their necks when greeting.”²⁶⁹

Imam Fakhruddin Raazi – may Allah be pleased with him – supported this in the light of the Arabian metaphors utilised for prostration. Imam Baghawi in his *Mua'allim At-tanzeel* and Imam Khaazin in his *Lubaab* have preferred this view and labelled the former view [the prostration being completely onto the ground] to be weak. They have stated at the place of angelic prostration:

لم يكن فيه وضع الوجه على الارض انما كان انحناء فلما جاء الاسلام ابطل ذلك
بالسلام

“In other words it [the prostration] was not an action in which they placed their faces onto the ground – rather it was only a bowing. When Islam arrived this action was repudiated and the greetings was spared”²⁷⁰

In relation the prostration of Yusuf [عليه السلام] they have stated:

لم يرد بالسجود وضع الجباه على الارض وانماها الانحناء والتواضع وقيل وضعوا
الجباه على الارض على طريق التحية والتعظيم وكان جائزا في الامم السابقة فنسخ في
هذا الشريعة

²⁶⁹ Durr Al-Manthoor of Al-Suyuti, Verse [12:100]

²⁷⁰ Mua'allim At-Tanzil, Verse [2:34]

*“In other words, this prostration does not refer to placing the forehead upon the ground. This was merely bowing in submission. And others have stated that due to reverence the forehead was placed on the ground and this was permissible in former nations but it has been nullified in this Sacred Law”*²⁷¹

Similar wordings are seen in Tafseer Khaazin. The two glorious Imams – Jalaal-ud-Deen – have posited the same in their commentary. Imam JalaaludDeen Suyuti has commented on the prostration of Sayyiduna Adam [عليه السلام]:

اذقلنا للملائكة اسجدوا والادم سجود تحية بالانحناء

“Remember when We ordered the Angels to prostrate before Adam – in other words the prostration is in reference to bowing in respect for Sayyiduna Adam” [عليه السلام]²⁷²

He comments in Surah Yusuf:

خرواله سجدا سجود انحناء لاوضع جبهة وكان تحيتهم في ذلك الزمان

*“They all fell prostrate for Yusuf [عليه السلام] – in other words they bowed their heads in submission, not that they placed their heads on to the ground. In that time this action was practiced for reverence”*²⁷³

Imam JalaaludDeen Mahalli رحمته الله comments in Surah Kahf:

واذقلنا للملائكة اسجدوا والادم سجود انحناء لاوضع جبهة

²⁷¹ Mua'allim At-Tanzil, Verse [12:100]

²⁷² Tafseer Jalaalayn, Verse [2:134]

²⁷³ Tafseer Jalaalayn, Verse [12:100]

“Remember when We ordered the angels to prostrate before Adam – that is, bow down in front of him not placing the heads onto the ground”²⁷⁴

And both these luminaries only comment by providing the most reliable views. It is in the preface of Tafseer Jalaalayn:

هذا تکملة و تفسیر القرآن الکریم الذی الفه الامام جلال الدین المحلی علی نمطه من

الاعتماد علی ارجح الاقول

“This is the commentary of the noble Qur’an which has been compiled by JalaaludDeen Mahalli and that he has taken all the most reliable views in his commentary”²⁷⁵

According to these four luminaries, the authentic view is the second view that it was merely an act of bowing and not the complete prostration as common nowadays. According to other scholars the first view is more reliable – and I also support the first view – because the words in the noble Qur’an are *سجدوا* and *سجوا*; that is, fall down in prostration for him. And they fell in prostration for him. Nevertheless, the presence of the difference of opinion is itself contrary to absoluteness [*qati*] since there are different preferences.

134) Bakr stated in the fifth page – to extradite his philosophy from this difference of opinion,

سجدے کی صورت سوائے موجودہ شکل کے اور کوئی نہیں ہے۔ اور بعض غیر مسلم اقوام میں جو سجدہ کی

تعریف ہے وہ اسلامی سجدہ نہیں بلکہ رکوع کے مشابہ ہے

²⁷⁴ Tafseer Jalaalayn, Verse [18:150]

²⁷⁵ Tafseer Jalaalayn, Introduction

“The form of prostration other than the well-known today does not exist. And the prostration that takes place within the disbelieving communities is not like the Islamic prostration but it is similar to bowing”

This is intense ignorance. Imam Muhammad ibn Ubaad – student of the truthful Lady Ayesha, and Abdullah ibn Abbas, and Abdullah Ibn Umar, and Abu Hurairah, and Jabir ibn Abdullah [may Allah be pleased with them], and the unique Imam Ibn Jareeh – student of Imam Ja’afar the truthful, and the teacher of teachers Imam Shaafi’ [may Allah have mercy on them], and Imam Baghawi – the reviver of Sunnah, and Imam Khaazin, and Imam JalaaludDeen Mahalli, and Imam JalaaludDeen Suyuti and other luminaires – were they from the disbelieving folk [Allah Forbid!] or did they comment on the noble Qur’an using the vocabulary of the disbelievers?

135) The recitational prostration [*Sajda Tilaawah*] is compulsory in Salaah and it is fulfilled if the prostration is performed in the method of bowing [*ruku*]. Similarly, the bowing will suffice the prostration if there is intention as long as there is no gap of four or more verses in between the verse of the prostration and bowing. Another view states that the bowing is sufficient outside of Salaah in place of prostration. In *Tanweer al Absaar* and *Durr al Mukhtaar*:

(تودی) بركوع وسجود) غير ركوع الصلوة وسجودها (في الصلوة لها) اي للتلاوة وتودی
(بركوع صلوة على الفور)

“The recitational prostration which is compulsory in prayer may be offered in the way of bowing but if in the prayer a person bows [normal bowing after the recitation of the

Qur'an] after reciting one, two or three verses – then the recitational prostration may be offered in this position if the intention is present”²⁷⁶

In its commentary, *Radd Al Muhtaar*, it is stated:

وروى في غير الظاهر ان الركوع ينوب عنها خارج الصلوة ايضاً

“It is narrated in the obscured tradition that bowing [ruku] becomes the platform of prostration outside of Salaah for recitational prostration”²⁷⁷

Out of ignorance, Bakr transformed the lawful rulings into un-islamic practices.

Reason 2

136) If this was the common prostration [placing the face on the ground] then the scholars have a disagreement ascertaining whether the prostration was for Sayyiduna Adam and Sayyiduna Yusuf or was it for Allah Ta’ala and the two Prophets were the direction for that prostration. Ibn Asaakir narrates from Abu Ibraahim Mazani:

انه سئل عن سجود الملائكة لآدم فقال ان الله جعل آدم كالقعبة

“He was questioned about the angelic prostration. He stated that Allah Ta’ala had designated Adam [ﷺ] as the direction [Qibla]”²⁷⁸

²⁷⁶ Al-Durr Al-Mukhtaar, Kitaab As-Salaah, Baab Sujood At-Tilaawah

²⁷⁷ Radd Al-Muhtaar, Kitaab As-Salaah, Baab Sujood At-Tilaawah

In Muallim at Tanzil, in Khaazin and others; it is stated:

وقيل معنى قوله اسجدوا لآدم اي الى آدم فكان آدم قبلة والسجود لله تعالى كما جعلت
الكعبة قبلة للصلوة والصلوة لله تعالى

“Others have stated that the meaning of the verse is the prostration was to Allah Ta’ala and Adam [عليه السلام] was the direction in assimilation to the Salaah which is for Allah Ta’ala but it is in the direction of the Ka’abah”²⁷⁹

Furthermore it is pontificated in Surah Yusuf:

وروى عن ابن عباس معناه خرواله عز وجل - سجدا بين يدي يوسف والاول
اصح

“It is narrated from Ibn Abbas [may Allah be pleased with him] that the meaning is to prostrate for Allah Ta’ala in front of Yusuf [عليه السلام], however the former view is more authentic [sahih]”²⁸⁰

Imam Raazi in his *Tafseer Kabir* has appreciated the second view,

حيث قال الوجه الثاني انهم جعلوا يوسف كالقبلة وسجدوا لله شكرا النعمة وجدانه
وهذا التاويل حسن فانه يقال صليت للكعبة كما يقال صليت الى الكعبة قال حسان

“The second view is that they had designated Yusuf Alayhis Salaam as the direction but the prostration was for Allah

²⁷⁸ Durr Al-Manthoor of Al-Suyuti, Verse [2:34]

²⁷⁹ Muallim At-Tazil, Verse [2:34]

²⁸⁰ Muallim At-Tazil, Verse [12:100]

Ta'ala, out of gratitude to Him, for nurturing Yusuf [عليه السلام]. This explanation is good because when it is said 'I am performing Salaah before the Ka'abah' and it is said, 'I am performing Salaah towards the Ka'abah' both phrases are equivalent. And Hadrat Hassan has stated, 'Is he not the first person who performed Salaah for your Qiblah' that is 'towards the Qibla',”²⁸¹

And it is evident that this issue is free from any disagreement. The point of issue is in this that other than Allah should be prostrated in due respect as Bakr points out on page 4,

“Reverential prostration for the Pirs and Mazaars”

And further on page 5, *“There is a difference between reverential and worshipful prostrations; there is prohibition for the worshipful prostration for other than Allah”*.

Furthermore on page 6, *“It is not permissible to prostrate for worship to other than Allah but it is permissible in case of unfixed direction”*

On page 7, *“The Qur'an is silent in regards to the opposition of reverential prostration. It does not state to perform or do not perform the [reverential] prostration for other than Allah”*

On pages 7 and 8, *“That verse which states not to perform prostration for the sun and the moon – that is in relation to the non-human objects meanwhile we are discussing prostration for humans.*

²⁸¹ Mafaatihul Ghayb, Verse [12:100]

On page 8, *“The Companions requested, ‘O Messenger of Allah! The animals and trees prostrate before you but we are more worthy that we prostrate before you’. He replied, ‘It is not correct for a person to prostrate before anyone but Allah’*

On page 11, *“It was the Will of Allah that His Deputy [Khilaafah] is also respected as Him – so He ordered the prostration for Adam”*

On page 15, *“Do we write ‘Masjood e Khalaaiq’ [the one prostrated by the creation] for a creation or the Creator?”*

On page 16, *“Every attendee would prostrate before him”*

On page 17 from the quotation in *Siyar al Awliya*,

در ايام ما ضيه رعيت مر بادشاه را و امت مريغيه بر اسجده في كردند

“In the former times, the courtiers and followers would prostrate before the emperor and the Prophet, respectively”

And from *Lataaif*,

القوم للنبي والمرید للشيخ والرعية للملك والولد للوالدين والعبد للمولى

*“The nation before their Prophet, a disciple before the Pir, the courtiers before their king, a son before his father and a slave before his master – would prostrate.”*²⁸²

From the same literature on page 21 it was quoted,

سجد الرجل للسلطان ولغيره يريد به التحية لا يكفر

²⁸² Lataaif Ashrafiya, Latifa Haf Daham

“If a person prostrates before a king or any other person, out of respect, then such a person will not be deemed to be a disbeliever”²⁸³

On page 22,

“The reverential prostration is for humans and the worshipful prostration is for Allah”

On page 23,

“Reverential prostration used to transpire for all the Pious”

And many such quotations are present in the literature of Bakr. It is quite clear with everyone that there are further elaborations on prostrating **for** a person but not **towards** a person. Every Muslim prostrates in the direction of the Ka’abah but if anyone prostrates for the Ka’abah then he is a disbeliever.

137) Bakr performed suicide due to his habits. On page 10 when he said, *“There are literal and metaphorical directions for prostration”* – he diluted his entire effort from the beginning to the end. He accepted the statement that asserts that the prostration was not actually for Adam [ﷺ] and he delegated this understanding to his support for prostration. He elaborates,

در حقیقت آدم کا سجدہ نہ تھا بلکہ وہ خدا کی جانب سجدہ تھا آدم محض ایک سمت تھے جیسا کعبہ ہمارے سجدوں کی سمت ہے تو کیا پتھروں کا بنا ہوا کعبہ تو سمت سجدہ ہو سکتا ہے اور آدم کا وجود جو خلیفہ اللہ اور انوار الہی کا زندہ خزانہ ہے سجدہ کی سمت نہیں ہو سکتا بالکل عیاں ہے کہ کعبہ کی طرح آدم بھی سجدہ تعظیمی کی سمت مجازی ہے

²⁸³ Lataaif Ashrafiya, Latifa Haf Daham

“In reality, this was not a prostration for Adam rather it was for Allah and Adam was simply a direction; just as is the case with Ka’abah. So if a building made of stones – the Ka’abah can be our direction meanwhile the existence of Adam – the vicegerent of Allah and the treasure trove of Divine lustres cannot be? It is clear that Adam was a metaphorical direction for reverence like the Ka’aba”

The entire work collapses on itself. When an individual does not have any sense at what his mind fathoms and what his tongue speaks; or whether he is building a home or destroying it – for such an individual to dwell in research is utmost buffoonery.

138) On page 21, when he quoted from *Lataaif* and translated the same on page 22 that:

مشائخ کے سامنے جو سجدہ کیا جاتا ہے یہ سجدہ نہیں بلکہ تعظیم ہے اپنے معبود کے نور کی جو مشائخ میں جلوہ گن ہوتا ہے

“The prostration that is performed in front of the pious is not actually a prostration but a gesture of respect for the light of the Creator that is manifest within the pious”

This is also akin to destroying one’s home. The prostration for the pious has been translated has prostration in front of the pious.

139) But this is only a momentary slip of the tongue. The heart of Bakr does not wish that the prostration should be simply towards the pious. Their actions also do not intend this and they clearly perform reverential prostration for the pious

and their tombs and this is their real aim. And they argue over this and for Bakr the statement is applicable:

يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

“They say things from their mouths which is not in their hearts”²⁸⁴

140) As this is decided that the prostration is not for the pious, rather they are simply a direction; then the difference between the prostration of worship and reverence is invalid. Is it possible that sometimes Allah is considered to be the Lord and therefore the prostration will be that of worship and when the prostration is for reverence then Allah is not considered to be the Lord? Allah forbid! Every prostration for Him will be with the belief that He is the Lord, hence this only leaves room for worshipful prostration whereas the reverential prostration becomes invalid. His statements on pages 5, 6 and 7 have become worthless.

141) Not only worthless but the entire plot of Bakr has collapsed. When every prostration is worshipful prostration and he agrees that Allah has designated the Ka’aba for His worshipful prostration; then to designate the tombs and the pious as the direction of prostration is clearly an insubordination to Allah and highly prohibited.

142) As for the matter on the sacred laws of the past and the arguments of abrogation, explicitness and implicitness; this is also resolved. Allah has already said:

²⁸⁴ Qur’an, [3:167]

حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“Wherever you may be turn your faces towards it [Ka’abah] only”²⁸⁵

In similitude to this where the facing the direction of Jerusalem has become abrogated and whosoever does so [face Jerusalem for Salaah] is worthy of punishment in the Fire; similarly the ruling of facing honourable personalities during the time of Adam [ﷺ] and Yusuf [ﷺ] has become abrogated with the same verse. Therefore, if anyone has to designate any grave or pious man as a direction [for prostration] has disobeyed the Command of Allah and he is worthy of punishment in the Fire. If someone marries his biological sister utilising the argument that it was permissible in the time of Adam [ﷺ] – then he is liable for punishment.

143) Now the spurious notion that *“facing the building made of stones [Ka’abah]...”* has become invalidated. In the presence of clear proof the use of logical notions is the work of the devil.

أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

“I [Iblis] am better than him [Adam]. You have created me from fire and him from clay”²⁸⁶

144) Moreover, how reversed is such a notion; that the house made of stones, something without life, the Ka’abah is worthy of being the actual direction for the highest form of

²⁸⁵ Qur’an, [2:144]

²⁸⁶ Qur’an, [7:12]

prostrations of worship whereas the living vicegerent of Allah and possessor of treasure trove from the Divine Light cannot be considered to be the metaphorical direction for the lowest forms of prostration of respect. If this notion was correct then it would have been vice versa.²⁸⁷

145) If the prostration is towards the pious then this provides the worthiness of actual direction of prostration. Why consider something that is observable to be metaphorical?

146) Those eyes that consider observation to be metaphorical – what say do they have when in reality the Ka’abah is not the name for the house made of stones. Otherwise, Salaah on the mountain summits and beneath the wells would be invalid. Yes, according to the Hindu customs they assume the Ka’aba to be a house of stones like the temple of an idol.

147) This illogical and evil notion has refuted the words of Hadrat Sultan Al Mashaaikh [may Allah be pleased with him]. The statement in *Siyar al Awliya* for which Bakr provided reference to for his claim; yet he did not complete the paragraph. The words that follow are:

بعد فرمود معھذا درپیش من روئے بر زمین می آورند من کارہ امر

“After this he said: ‘Even though people place their faces onto the ground before me – I do not like this’”

If this prostration is indeed for Allah [according to Bakr], then what is the meaning for the dislike? Facing his personality for

²⁸⁷ If this logic of Bakr was correct, then we would have seen that worshipful prostration is performed in the direction of the Pious. But since this is not the case, the logic of Bakr is invalid.

the act of prostration is abhorred – why? If the Ka’abah is worthy of being the actual direction for the highest form of prostrations of worship, whereas the living vicegerent of Allah and possessor of treasure trove from the Divine Light cannot be considered to be the metaphorical direction. If the noble Shaykh did not consider himself to be a man of Divine Light, why would he not stop others to prostrate before him? Indeed the Shaykh was a treasure of the Divine secrets and yet he stopped others from prostrating before him. What connection does this action have with the ignorance and transgression of Bakr?

148) From the very beginning of the statement of Hadrat Mabub e Ilahi رحمۃ اللہ علیہ, Bakr concealed his words for dislike in relation to reverential prostration. This is an addition to the list of his deceptions.

149) He performed a similar feat for the words of *Lataaif*. On page 21, he translated the question of a scholar and the answer of Hadrat Makhdoom Sayyid Ashraf Jahaanghir رحمۃ اللہ علیہ as follows;

‘One scholar asked Makhdoom that this prostration is not permissible. At this, Makhdoom replied, ‘I have prohibited them and have stopped them from this action many times but they do not refrain’

For the Makhdoom to stop people from prostrating and frequently prohibiting them whereas Bakr considers this to be an action of permission!

150) The scholar said that this prostration is not permissible and Hadrat Makhdoom did not deny it but he admitted this by saying “*I have prohibited this many times*”. This clearly

indicates that Hadrat Makhdoom ﷺ deemed this action to be impermissible. Otherwise he would never have admitted to falsehood leave alone adopting silence for truth.

Reason 3

There is another elegant reason for the verse of prostration for Hadrat Yusuf [ﷺ] that does not allow one to appoint a direction towards anyone else but the Ka'abah. 'Ataa Ibn Abi Rabah ﷺ – the teacher of Imam e A'dham Abu Hanifa ﷺ, narrates from Sayyiduna Abdullah ibn Abbas ﷺ that he explained the meaning of this verse as follows: *'They prostrated for Allah in thankfulness for attaining Yusuf'*. Imam Fakhruddin Raazi mentions in Tafseer Kabir, *'According to me this is the very meaning of this verse. It is strange for Hadrat Ya'qoob [ﷺ] to prostrate for Yusuf [ﷺ] and for Hadrat Yusuf to allow this to transpire is contrary to his way and intellect because Hadrat Ya'aqub is his father and elderly, a Prophet and greater in knowledge and Deen than himself; and yet the greater prostrates for the lessor?'*²⁸⁸

This statement of Tafseer Kabir is as follows:

وهو قول ابن عباس في رواية عطاء ان المراد بهذه الآية انهم خروا له اي لاجل وجدانه سجد لله تعالى وحاصل الكلام ان ذلك السجود كان سجود الشكر فالسجود له هو الله تعالى الا ان ذلك السجود انما كان لاجله. وعندى ان هذا التأويل متعين لانه لا يستبعد من عقل يوسف و دينه ان يرضى بان يسجد له ابوه مع سابقته في حقوق الابوة والشيخوخة والعلم والدين وكمال النبوة

²⁸⁸ Mafaatihul Ghayb, Verse [12:100]

“The first point is, and this is the statement of Abdullah ibn Abbas رضي الله عنه as narrated by Ataa ibn Abi Rabah; that in this verse ‘they fell in prostration for him’ means that they all fell in prostration for Allah out of gratitude of attaining Hadrat Yusuf عليه السلام. Hence, the conclusion of this discussion is that the prostration was for Allah, out of gratitude, therefore the one for whom they prostrated is Allah, Most High. Yes, it was for the reason of Hadrat Yusuf عليه السلام – that is, in happiness for his reconciliation. In my view [Fakhruddin Razi] this is the very meaning of this verse. The reason for this is that it is strange that Hadrat Yusuf – being a man of great intellect and piety – would allow his old father whose platform of Prophethood, fatherhood, elderliness, intelligence and piety is greater and yet the latter would fall down in prostration for the former?”²⁸⁹

Furthermore, Imam Raazi mentions,

“The fifth reason: In that time the reverential prostration may have been common. This is quite odd for the intellect because it was more appropriate for Hadrat Yusuf to fall down in prostration for his elderly father out of great reverence. If the case is as you have stated then it would have been compulsory for Hadrat Yusuf to fall down in prostration for his father Hadrat Ya’aqoob عليه السلام”²⁹⁰

²⁸⁹ Mafaatihul Ghayb, Verse [12:100]

²⁹⁰ Mafaatihul Ghayb, Verse [12:100]

Reason 4

152) Let us leave all this and suppose that it was a reverential prostration and that was one of the tenets of the Law in their times – but the Law of the former nations is not binding upon us. There is an implicit disagreement between the scholars of *AhluSunnah* in this matter. According to some, the Law of the former nations is not binding in essence and it is not permissible to act upon it unless there is evidence in our Law. This is the way of many scholars of theology and of a group of Hanafi and Shaafi scholars. This is the view which is adopted by Imam of AhluSunnah Qaadhi Abu Bakr Baaqilaani, Imam Fakhruddin Raazi and Imam Sayf Aamadi [may Allah be pleased with them]. And according to others the Law of the past is binding unless there is an evidence for its abrogation. Most of the Hanafi scholars have adopted this view. In *Usool* of FakhruIslam, it is mentioned:

قال بعض العلماء يلزمنا شرائع من قبلنا حتى يقوم الدليل على النسخ وقال بعضهم
لا يلزمنا حتى يقوم الدليل

*“Some scholars have mentioned that the Law before us [of the former Prophets] is binding upon us unless there is evidence to its contrary. Others have stated that is not binding unless there is evidence to its permissibility”*²⁹¹

It is in the Sharah of Imam Abdul Aziz Bukhari,

²⁹¹ Usool Al-Bazdawi, Baab Sharaai’ min Qabliha

ذهب اكثر المتكلمين وطائفة من اصحابنا واصحاب الشافعي الى انه صلى الله تعالى عليه وسلم لم يكن متعبدا بشرائع من قبلنا وان شريعة كل نبي تنتهي بوفاة على ما ذكر صاحب البيزان اويبعث نبي آخر على ما ذكر شمس الائمة ويتجدد دلثان شريعة اخرى فعلى هذا لا يجوز العمل بها الا بما قام الدليل على بقائه وقال بعضهم يلزمنا فيما لم يثبت انتساخه

*“Most of the people of Kalaam and one group from our contemporaries [Hanafi] and a group from the Shaafi’ scholars have adopted this view that the Prophet ﷺ was not following the Law of the past Prophets because the Law of every Prophet comes to an end at the end of his time – this is mentioned by Saahib Al Mizaan. When a new Prophet arrives then for him there is a renewal in the Law as mentioned by Shamsul A’imma. Therefore it is not permissible to follow the Law of the past unless there is evidence to its validity. And others have stated that it is compulsory to follow the commandments of the past unless there is evidence in contrary”*²⁹²

It is in Musallam ath-Thaboot,

وعن الاكثرين المنع وعليه القاضى والرازى والامدى

*“Most of the scholars have prohibited to act on the previous Law, and this is the view of Al-Qaadhi, Al-Raazi and Al-Aamadi”*²⁹³

²⁹² Kashful Israar ‘an Usool Al-Bazdawi

²⁹³ Musallam Ath-Thaboot, Fasl fi if’aalahu al-jabliyya al-ibaaha

Reason 5

153) That [the reverential prostration] is not a general command but simply an incident of the time. In accordance with logic and narrations a general command is not binding upon something that is incidental. If an individual has to implement the general application for such an event – then it shall not transpire unless the general *illat* [cause] of the action is applied in the textual evidence. Then the *Nass* [evidence] will not remain because it needs something explicit. However, this application hereby is not explicit but implicit.

154) The scholars who consider the previous Law to be binding only consider it such if our Law has no evidence in contrary to it. But there is evidence in contrary that is proven:

لا تفعلوا

“Do not do this”²⁹⁴

لا ينبغي لمخلوق ان يسجد لاحد الا لله تعالى

“It is not allowed for the creation to prostrate before anyone except to Allah”²⁹⁵

Suppose that this evidence is implicit – but the former command of prostration in previous Law is in greater degree of implicitness. It is sufficient for an implicit law to abrogate another implicit law. It is not compulsory that there must be

²⁹⁴ Sunan Ibn Ma’jah, Book of Nikah, Hadith no. 1853 – see footnote 80

²⁹⁵ Tafseer Nasafi [Madaarik at-Tanzeel], Verse 2:34 – see footnote 85

exact wordings for its prohibition otherwise many complications may arise such as:

وَخَلَقَ مِنْهَا زَوْجَهَا

*“And created from it its spouse”*²⁹⁶

If the above complication is applied, this verse would bring about a meaning that it is now permissible for the father to marry the daughter.

وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

*“And from them both He has spread the multitude of men and women”*²⁹⁷

This will now mean the permissibility of marrying the siblings.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ

*“Then lots were drawn and he became of those who were pushed into the sea”*²⁹⁸

This will now mean that it is permissible to push any Muslim by drawing lots into the ocean.

فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا

*“So Allah freed him from the allegations that they had uttered”*²⁹⁹

²⁹⁶ Qur'an, [4:1]

²⁹⁷ Qur'an, [4:1]

²⁹⁸ Qur'an, [37:141]

This will mean to come out in complete nakedness.

وَكَشَفَتْ عَنْ سَاقَيْهَا

“And she revealed her shins”³⁰⁰

This will now mean it is permissible to show the congregation the legs of a free, strange woman.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَكَمَا تَبِيلَ

“They made for him whatever he wished – synagogues and statues”³⁰¹

This will now mean it is permissible to create idols of any individual.

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

“And he began placing his hand over their shins and necks”³⁰²

This will now mean that it is permissible to kill the horses due to one’s forgetfulness. And there are many verses of similar nature.

155) Bakr, as per his habit, also played deceit with three books. In reference to Hidaaya, he mentioned a difference of a meaning in relation to Imam Muhammad,

²⁹⁹ Qur’an, [33:69]

³⁰⁰ Qur’an, [27:44]

³⁰¹ Qur’an, [34:13]

³⁰² Qur’an, [38:33]

المروى عن محمد نَصاً ان كل مكروه حرام الا انه لما لم يجد فيه نصاً قاطعاً لم يطلق عليه لفظ الحرام

“It is narrated from Imam Muhammad that every Makrooh is Haraam but wherever he does not find any explicit proof he does not state the word Haraam”³⁰³

He translated this as follows on page 11,

جس میں کوئی نص قطعی نہ پائی جائے اس پر حرام کا اطلاق نہیں ہو سکتا

“If an explicit proof is not found in something then it cannot be referred to as Haraam”

Imam Muhammad is clearly states that every Makrooh is Haraam and here he states that it cannot be considered to be Haraam. This is an embezzlement towards Hidaaya.

156) In the beginning of the phrase of Imam Muhammad that every Makrooh is Haraam – he does not present it so that his manoeuvre is not disclosed. This is clearly a deception.

157) On page 11, he presents the words of Raddul Muhtar:

شرع من قبلنا حجة لنا اذا قصه الله تعالى او رسوله من غير انكار ولم يظهر نسخه ففائد
نزول الآية تقرير الحكم الثابت

“Those who have come before us – their Law is proof for us if Allah and His Messenger ﷺ mention those rules without refuting it and if its abrogation is neither proven nor evident.

³⁰³ Al-Hidaaya, Kitaab Al-Karaahiya

Thus, the benefit of the cause of revelation will allow the evident command to remain.”³⁰⁴

And see how he loftily translates this on page 12,

تو نزول آیت کا فائدہ حکم ثبوت کو پہنچے گا

“Then the benefit of the cause of revelation will reach the verdict of evidence”

How ignorant!

158) Similarly, on page 12 he quotes the following principle from Qaadhi Khan,

الاصول فی الاشیاء الاباحة

*“In default, everything is permissible”*³⁰⁵

He translates this as follows,

تمام اشیاء میں اصلیت مباح ہوتا ہے

“The essence of everything is permissible”

How slanderous!

159 to 161) These are the normal virtues of Bakr. The upshot is that he presents the statements of Hidaaya, Raddul Muhtaar and Qaadhi Khan but he concludes on page 12 as follows:

³⁰⁴ Radd Al-Muhtaar

³⁰⁵ Fataawa Qadhi Khan, Kitaab Al-Khatr wal Ibaahah

یہ کتابیں صاف صاف کہتی ہیں کہ سابقہ شریعت کی بات کے خلاف کوئی نص قطعی موجود نہ ہو تو اس کے مباح ہونے میں کسی دلیل کی حاجت نہیں

“*These books clearly state that if there is no explicit proof against the Law of the previous [Prophets] then there is no need for any evidence for its permissibility*”

In Hidaaya and Qaadhi Khan, there was no indication about the previous Law. In Raddul Muhtaar, the word about the previous Law was mentioned but there was no indication of it being regarded to be explicit proof. These are the three slanders on the three books.

162) If explicit proof is required, then see point 61 in which it is mentioned in reference to Tafseer Azeezi, that the reverential prostration is prohibited by mass-transmitted narrations [*mutawaatir*].

163) If the chain of narration itself is not mass transmitted – then the acceptance of it is definitely mass transmitted. This is so because all the scholars have accepted this [prohibition]. Therefore this is sufficient to nullify the explicit. This is akin to the narration:

لا وصیة لوارث

“*There is no wasiyyah [inheritable will] for an inheritor*”³⁰⁶

This narration nullifies the permissibility, as stated by the Qur’an, of the final testament of will of the parents for their children in terms of inheritance.³⁰⁷

³⁰⁶ Sunan Abi Dawood, Kitaabul Wasaaya, Hadith 2870

³⁰⁷ See Sunan Abi Dawood, Hadith 2869

Imam Abdul Aziz Bukhari mentions in *Kashful Israar*,

هذا الحديث في قوة المتواتر اذ المتواتر نوعان متواتر من حيث الرواية ومتواتر من حيث ظهور العمل به من غير تكبير فأن ظهوره يغنى الناس عن روايته وهو بهذه المثابة فأن العمل ظهره مع القبول من ائمة الفتوى بل تنازع فيجوز النسخ به

“This Hadith, is from the category of mass-transmission. This is because mass transmission is of two types: a) Mutawaatir in terms of its narration [Mutawaatir Riwayati] and b) Mutawaatir in terms of its implementation without any refutation [Mutawaatir Amali]. This is because its generality frees people from its chain of narration. And this is in this category because to act upon it is clearly evident and explicit. With this implication, the people of Fatwa have accepted this without any defective traits. Therefore it is permissible for this type of narration to abrogate something”³⁰⁸

164) If this is not acceptable then the authentic book of Bakr himself – Fataawa Azeziya – has clearly stated, see point 15, that the reverential prostration is prohibited in accordance with the explicit consensus. If consensus is not able to be *Mansookh* or *Naasikh* then the evidence for it is definitely capable in this field.

لا تجتمع امتي على الضلالة

“My nation will not unite in misguidance”³⁰⁹

³⁰⁸ Kashful Asraar An Usool Al-Bazdawi, Baab Taqseem An-Naasikh

³⁰⁹ Sunan Ibn Ma’jah, Hadith 3950

It is in *Kashf*,

الاجماع لا ينعقد البتة بخلاف الكتاب والسنة فلا يتصور ان يكون ناسخا لهما ولو وجد
الاجماع بخلافها لكان ذلك بناء على نص آخر ثبت عندهم انه ناسخ للكتاب والسنة

*“Indeed, the consensus does not arise by being against the Qur’an and Sunnah. Therefore this cannot be imagined that the consensus will be able to abrogate something in the Qur’an and Sunnah. If the consensus is found to be against something in the Qur’an and Sunnah then this will transpire due to another proof which is considered to be a proof of abrogation in the sight of the Imams”*³¹⁰

It is in *Musallam and Fawaatih*,

الاجماع دليل على النسخ كعمل الصحابي خلاف النص المفسر

*“The consensus is evidence against a Naasikh, like a Companion who acts contrary to his evident proof”*³¹¹

165) It is indeed highly ignorant to present the discussion of a narration not being *Mansookh* at this juncture. The narration was that the Angels and Hadrat Ya’qoob [peace be upon them] prostrated. Who considers this to be abrogated? Can an incident become non-incident? Now, if you bring about the ruling that from this incident the reverential prostration for other than Allah is permissible; then if this ruling was established in reality, it is now abrogated [*Mansookh*].

³¹⁰ *Kashful Asraar An Usool Al-Bazdawi, Baab Taqseem An-Naasikh*

³¹¹ *Fawaatihur Rahmoot, Baab fi Naskh*

It is in Musallam and Fawaatih,

ههنا امران الاخبار بتعلق الامر بالخاطبين والامر المتعلق بهم الموجب ولم ينتسخ
الخبرلان وقوع الامر واقع ولم يرتفع وانما نسخ الامر المخبر عنه وهو ليس خبرا
فما هو خبر لم ينتسخ وما انتسخ ليس بخبر

“Here there are two indications. Firstly, this narration [Khabr] is for those whom it was given. Secondly, the command that is attached to the Khabr is binding. Hence, there is no abrogation from a Khabr because the occurrence of the command is incidental for which the nullification is not possible. Nevertheless, there is abrogation in the recipient of the command but that is not Khabr. Hence, whatever is Khabr it is not Mansookh and whatever is Mansookh it is not Khabr”³¹²

166) Bakr had claimed in his slanders towards Allah Ta’ala on page 6,

که خدانے قرآن میں فرمایا تھا اینما تولا فثم وجه الله تم جہر متوجہ ہو خدا اسی طرف ہے یعنی جس
طرف سجدہ کرو خدائی کو ہو گا بعد میں سمت کعبہ مقرر ہوگی،

“Allah has stated in the Qur’an, ‘Whichever direction you face, Allah is there’; in other words whichever direction you may prostrate it will be for Allah. Then the direction of Ka’aba became designated.”

³¹² Fawaatihur Rahmoot, Baab fi Naskh

This verse is also from the *jumla khabariya* [a narration of information] – how did it become abrogated?

167 to 172) Now the matters of marriage between a father and daughter and siblings, and other things as mentioned in point **154** do not have any choice of it being prohibited because all of these verses were information. And “*Information [Khabr] does not become abrogated*” according to Bakr.

173) This is all more than required that we have presented [in support of pristine prohibition]. However, earlier we have clearly proved that the permissibility of reverential prostration is not the ruling derived from the evident proofs. If it does become permissible then this is only through *Qiyaas* [lawful deduction] and this has come to an end by the *Mujtahideen*.³¹³

174) If *Qiyaas* is also proven, then understand that prostration itself is ultimate respect. Bakr states this himself on page 5 and 11, respectively;

تعظیم کا اظہار اس سے زیادہ انسان اور کسی صورت سے نہیں کر سکتا

“*A human cannot express respect for anyone beyond this form [prostration]*”

آخری تعظیم ہے جو حقیقت میں عبادت کی آخری شان

³¹³ The *Mujtahideen* are those super elite scholars who are able to retrieve, deduce and implement a ruling directly from the Qur’an and its source. These *Mujtahideen* include Imam Abu Hanifa, Imam Shaafi, Imam Ahmad, Imam Maalik, Imam Sufyan, Imam Muhammad, Imam Abu Yusuf, Imam Zufar and so forth – may Allah be pleased with them.

“In the end it is reverence which in reality is the final stage of worship”

And for ultimate reverence it is required that this is to be for the one with the Highest Honour. For a less honoured being to be respected with the ultimate form of reverence is indeed tyranny and a form of rebellion for the one with the Highest Honour.

گرفرق مراتب نكنى زنديقى

“If you shall not keep the differences of station, it will then become a cause for your destruction”

In the creation, the highest honour is accorded to the Prophets [peace be upon them]. Adam and Yusuf [peace be upon them] were both Prophets; therefore to overrule them by according reverential prostration to the non-Prophets and their tombs is extreme tyranny and rebelling the rights of the Prophets.

175) This is when we bear their previous Law into account. We have previously indicated and established that there is no concrete proof for this in the first place. Now there is no command proven for this and no need for any abrogation. The prostration for Adam [ﷺ] was not for the human beings. If this command for the Angels is still in motion then how does this affect us? The prostration for Yusuf [ﷺ], as a result of it being simply permissible on account of no prohibition or command, is possible. And the simple permission is not sufficient for abrogation of the already established Law of prohibition.

It is in Musallam ath Thaboot and similarly, it is in *Kashful Israar* and other books:

رفع مباح الاصل ليس بنسخ

“For an original permission to lift away is not a [proof] of being an abrogate [Naskh]”³¹⁴

In conclusion, the command of the Hadith is,

لا تفعلوا

“Do not do this”

This is binding and compulsory to follow and for the reverential prostration to be prohibited is the Command of Allah Ta’ala and His august Messenger ﷺ.

والله سبحانه وتعالى اعلم -

رساله "الزبدية الزكية تحريم سجود التحية" ختم شد

³¹⁴ Musallam Ath-Thaboot fi Naskh

اے شوق دل یہ سجدہ گرا نکوروا نہیں
اچھا وہ سجدہ کیجئے کے سر کو خبر نہ ہو

*“O the passion of my heart, for Him, this prostration is not
allowed,*

Okay, do that prostration in which the head is not bowed.”

[Imam Ahmad Rida]

ﷺ

Addendum One

In defence of Imam Ahmad Rida Al-Baraylawi



Perhaps a century has passed during which the opponents of Imam Ahmad Rida رحمه الله used the ‘grave-worship card’ to denounce and refute the academic scholarship of the noble Imam. This thesis destroys their character assassination and promulgates the noble Imam in a new light – away from those things that his opponents wrongfully accuse him. Grave worship, in which the graves are taken as an object of worship besides Allah Ta’ala, is not a belief of any Muslim – be he a follower of the noble Imam or not. Accusing Muslims with this debauchery is a sign of a corrupt faith and mind-set. There is a difference between reverence for the graves and worship of the graves. The instigators do not see them as two separate entities and due to this radical thought, they place a blanket verdict of polytheism [*shirk*] on all those who visit the graves of the pious. The Messenger of Allah ﷺ said,

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَذُورُوا الْقُبُورَ فَإِنَّهَا تُزْهِدُ فِي الدُّنْيَا وَتُذَكِّرُ بِالْآخِرَةِ

*“I used to forbid you to visit the graves, but now visit them, for they will draw your attention away from this world and remind you of the Hereafter.”*³¹⁵

Another report in Sunan Nasaai has the following words:

إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ثَلَاثٍ زِيَارَةِ الْقُبُورِ فَذُورُوهَا وَلْتَزِدْكُمْ زِيَارَتُهَا حَيْرًا

*“I used to forbid three things to you: Visiting graves, but now visit them, and may visiting them increase you in goodness...”*³¹⁶

Another report in the Sunan Nasaai has the following words:

³¹⁵ Sunan Ibn Ma’jah, Hadith 1571

³¹⁶ Sunan Nasaai, Hadith 5653

فَرُؤُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْمَوْتَ

“...So visit the graves, for they will remind you of death.”³¹⁷

These narrations clearly indicate the permission to visit graves. This permission is general without any limitations attached to it. It is worthy to note that the Prophet ﷺ said ‘graves’ and not ‘graveyard’ – thus including all the graves that were not in a graveyard. He said ‘visit the graves’ – this indicates travelling towards it. He did not restrict it to the general graves – thus indicating that if permission is granted to visit the graves of general laymen, then it will be more recommended to visit the graves of the pious. This is because the remembrance of the pious has more affinity towards the remembrance of the Hereafter, than the general laymen. With various words, the Prophet ﷺ has been reported to have said ‘they remind you of death’, ‘they may increase you in goodness’ and ‘remind you of the Hereafter’. A narration in the Musnad of Imam Ahmad as narrated by Anas ibn Malik رضي الله عنه states: “I forbade you to visit the graves then it appeared to me that they soften the heart, bring tears to the eyes, and remind one of the hereafter.” These benefits increase exponentially when a grave of the pious is visited. It also indicates that it was forbidden initially and later on the Messenger of Allah ﷺ issued permission. Why was it prohibited initially? The scholars of Hadith have stated the following two reasons:

1. Since the Muslims had recently entered the folds of Islam and they had left idol-worship, the Messenger

³¹⁷ Sunan Nasai, Hadith 2034

of Allah ﷺ prohibited them from visiting the graves out of fear that they may start worshipping the idols. Just as it was prohibited to utilise the utensils of alcohol out of fear that perhaps they may start drinking alcohol again, but later on it became permissible because Muslims became firm on Islamic teachings. As Muslims became firm in the Oneness of Allah Ta'ala, the Messenger of Allah ﷺ cancelled the prohibition of visiting the graves.

2. The other reason, mentioned by the historians, was due to pride which the Arabian tribes used to display at the graveyards. One person would say, 'See the grave of so and so, he was my relative and he was a powerful warrior that could tear down a lion'. Then, another person would indicate the grave of his relative in reply to the previous grave. This used to lead to internal feuds and arguments which would eventually lead to fully-fledged wars. So the Messenger of Allah ﷺ prohibited the people to visit the graves. However, as the purity and sincerity of Islam became illuminated within the hearts of Muslims, the evil quality of pride vanished and the Messenger of Allah ﷺ cancelled the prohibition.

The other aspect of visiting the graves is its veneration. Unfortunately, in English language the word veneration is synonymous to 'worship' and 'devotion'. Due to this, many Muslims become targeted for something that is not the case in reality. In the Arabic literature, worship is defined to be an act of devotion that is done for the Creator. It is not the same with veneration or respect because this is implemented for the

creation as well. Veneration of the parents is not worshipping them – rather it entails respect and good conduct when dealing with them. If a person does not differentiate the two apparent similar textual synonyms but different realities, it will cause him to brand every child who respects his father to be a polytheist. Such is the case of the *Wahaabiya* who have accused millions of Muslims with polytheism for the simple reason of showing good conduct and respect for the grave. Respect to the grave is permissible in a general sense because the Prophet of Allah ﷺ has indicated it:

أَنْ أَمْشِيَ عَلَى جَمْرَةٍ أَوْ سَيْفٍ أَوْ أَخْصَفَ نَعْلِي بِرِجْلِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْشِيَ عَلَى قَبْرِ مُسْلِمٍ
*"If I were to walk on a burning coal or a sword, or if I were to sew shoes to my feet, that would be better for me than walking on the grave of a Muslim."*³¹⁸

It was narrated that Bashir bin Al-Khasasiyyah said:

كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَّ عَلَى قُبُورِ الْمُسْلِمِينَ فَقَالَ "لَقَدْ سَبَقَ
هُوَ لَاءِ شَرًّا كَثِيرًا". ثُمَّ مَرَّ عَلَى قُبُورِ الْمُشْرِكِينَ فَقَالَ "لَقَدْ سَبَقَ هُوَ لَاءِ خَيْرٍ كَثِيرًا"
فَحَاطَتْ مِنْهُ الْبَغَائَةُ فَرَأَى رَجُلًا يَمْشِي بَيْنَ الْقُبُورِ فِي نَعْلَيْهِ فَقَالَ "يَا صَاحِبَ السَّبْتَيْنِ
الْقَهْمَا

“I was walking with the Messenger of Allah ﷺ and he passed by the graves of the Muslims and said: *‘They died before a great deal of evil came to them.’* Then he passed by the grave of the idolaters and said: *‘They died before a great deal of good came to them.’* Then he turned, and he saw a man

³¹⁸ Sunan Ibn Ma’jah, Hadith 1567

walking between the graves [of the Muslims] in his sandals and he said; 'O you with the Sibtiyah sandals, take them off',³¹⁹

Another report on the authority of Abu Hurairah رضي الله عنه in Sahih Muslim shows that the Messenger of Allah ﷺ said:

لأن يجلس أحدكم على جبرة. فتحرق ثيابه. فتخلص على جلده خير له من أن يجلس

على قبر

*"It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave."*³²⁰

These narrations explicitly shows that the honour of a Muslim persists after his death and his grave is a place that is worthy of honour. To stand on it, to sit on it or to even recline on it is not permissible, for this is disrespect. If this is the position for the laymen Muslim graves, then the graves of the Pious will be worthy of greater honour and respect. However, this respect is limited to general aspect. To bow down or to prostrate – out of respect – is definitely prohibited and this thesis of Imam Ahmad Rida – may Allah be pleased with him, proves it irrefutably.

I ask the opponents of Imam Ahmad Rida رضي الله عنه to practice justice! The Messenger of Allah ﷺ has issued permission to visit the graves and maintain respect for the graves of the Muslims – is this grave-worship in your perspective? If yes,

³¹⁹ Sunan Nasaai, Hadith 2048

³²⁰ Riyaadh As-Saaliheen in reference to Sahih Muslim, Hadith 1766

then there is nothing that can be said or inscribed to pacify your blatant accusations. And if no, then avoid casting aspersions on the noble Imam and those who ascribe to his way by labelling the unlawful practices to '*Barelwis*'. Those who prostrate towards the graves, those who perambulate around a grave, those who bow to the extent of *Ruku* towards a grave – they are in ignorance, major transgressors and people of foul innovations. Imam Ahmad Rida Al-Baraylawi has refuted these practices; hence those who commit such unlawful actions cannot be termed '*Barelwis*'.

Indeed, from Allah is the guidance.

Addendum Two

**Supplementary verdicts of Imam Ahmad
Rida Al-Baraylawi رحمته الله in relation to the
graves**

1. *Tawaaf* [perambulation] of the graves of the Pious:

Imam Ahmad Rida Al-Baraylawi رحمته الله said: “Without a doubt, the reverential *tawaaf* of something besides the Ka’aba is impermissible.”³²¹ At another place, Imam Ahmad Rida رحمته الله said,

“Some scholars have issued permission. It is in *Majma’ul Barkaat*,

ويمكنه ان يطوف حوله ثلاث مرات فعل ذلك

“One may go around the grave three times”

But the correct ruling is that it is prohibited. Mawlana Ali Qaari mentions in *Mansik Mutawassit*,

الطواف من مختصات الكعبة المنيفة فيحرم حول قبور الانبياء والاولياء

“*Tawaaf* is from the specialities of the *Ka’aba*. Therefore, it will be *Haraam* to do so around the graves of the Prophets and Saints”

However, to brand this action to be absolute *shirk* [polytheism]; as is the habit of the *Wahaabiya*, is simply baseless and a slander towards the sacred Law of *Shari’ah*.³²²

2. Kissing the graves of the Pious:

Imam Ahmad Rida Al-Baraylawi رحمته الله said: “And to kiss the graves – there is a disagreement between the scholars in this

³²¹ Fataawa Ridawiyya, Vol.22, Pg. 382, Question 151

³²² Fataawa Ridawiyya, Vol. 9, Pg. 526, Question. 159

regard but the preferred view is that it should not be done; especially the noble graves of the Pious where our scholars have elucidated that one should stand, at the least, four hands³²³ away from the grave. This is out of respect. If this is the distance, then how will one kiss the grave? This is the ruling that is issued to the public.”³²⁴

Imam Ahmad Rida رحمہ اللہ علیہ also said:

“Some scholars issue permission for this and they also present narrations for its evidence. It is in *Kashful Ghataa*:

در کفایۃ الشعبی اثرے در تجویز بوسہ دادن قبر والدین را نقل کردہ و گفتہ
دریں صورت لاباس است شیخ اجل ہم در شرح مشکوٰۃ بوداں در بعضے اشارت
کردہ ہے تعرض بجرح آن

“There is one narration in *Kifaaya ash-Shu’bi* about kissing the graves of one’s parents and it is stated that there is no harm in it. And the noble *Shaykh* has indicated some narrations in *Sharah Mishkaat* and he did not criticize upon it”³²⁵

³²³ On hand equals to half a yard. One yard is 0.9 meter, hence 4 hands equals 1.8 meters. This is an estimation that indicates that one should maintain respect stand respectfully away from the grave. However, to kiss the grave out of love is permissible but it is wise to avoid due to the circumstances of the times.

³²⁴ Fataawa Ridawiyya, Vol.22, Pg. 382, Question 151

³²⁵ *Kashful Ghataa*, Fasl Daham Ziyaarat Quboor, Ahmadi publication, Delhi, pg. 79

However, the majority of scholars hold this to be *Makrooh* [disliked]; therefore it should be avoided.

It is in *Ash'atul Lam'aat*,

مسح نه کند قبر را بدست و بوسه نه دهد آن را

“Do not touch the grave and do not kiss it”³²⁶

It is in *Kashful Ghataa*,

کذا فی عامة الكتب

“This is also in the general literature”

It is in *Madaarij an-Nabuwwah*,

در بوسه دادن قبر والدین روایت بیہتی می کنند و صحیح آنست کہ لایجوز است

“With regards to kissing the graves of the parents, there is a narration in Baihaqi; but the correct ruling is that it is not permissible”³²⁷

³²⁶ Ash'atul Lam'aat, Baab Ziyaarat e Quboor, Makr

³²⁷ Fataawa Ridawiyya, Vol. 9, Pg. 526, Question. 159

Postscript

All Praise is for Allah Ta'ala who has caused this book to become clear and profound to all those with intellect. The upshot of this is that reverential prostration and bowing to the extent of *Ruku*, for anyone other than Allah Ta'ala, is prohibited by the Sacred Law of Shari'ah. This is proven from the Qur'an, Hadith, scholastic attestations, logic and deductions. Imam Ahmad Rida Al-Baraylawi wrote this literature in the year 1337 AH. May Allah Ta'ala cause this work to flourish throughout the world and bring about a revolution within the minds of people – that Imam Ahmad Rida Al-Baraylawi was the defender of the sacred Law of the Messenger of Allah ﷺ.

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This magnificent literature clarifies the position of Imam Ahmad Rida Al-Baraylawi ؒ in relation to bowing and prostrating before a grave or a saint. It elaborates the pristine prohibition issued by the Shar'iah and dismisses the wrongful accusations of the *Ahl Al-Bid'a* towards the noble Imam of the *Ahl As-Sunnah* and his supporters.



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